

THE
SACRA PRIVATA;
OR,
PRIVATE MEDITATIONS
AND
PRAYERS,
OF
BISHOP WILSON;
ACCOMMODATED TO
GENERAL USE.

Lord, teach us to pray. Luke xi. 1.

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SACRA PRIVATA

PRIVATE MEDICATIONS

P. S. I. Y. E. R. S.

MURDOCH WILSON



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PRINTED }

THE
P R E F A C E.

THE truly Rev. Doctor THOMAS WILSON, fifty-eight years Bishop of Sodor and Man, was blessed with the spirit of prayer in a very uncommon measure: of which his *Sacra Privata*, or *Private Meditations and Prayers*, are an eminent instance.

They have hitherto been locked up from the world in an expensive book; and are mixed throughout with so much meditation and prayer that can come properly from the clergy only, (to whom they are an invaluable treasure) as to unfit them for general use.

They are now presented to the public in a separate volume; so that pious Christians may, at a reasonable expence, distribute them among such people as either will not or cannot buy them; and the petitions peculiar to the clergy only are all thrown out.

As prayer is one of the most important works a man can be engaged in, and few find themselves able to discharge it in the manner they wish to do; it is humbly hoped, that this book, if duly attended to as it deserves, may with God's assistance teach them to pray; may lead our thoughts to meditate on religious subjects; and habituate us to clothe our meditations in the language of decent, pious, and fervent prayer.

The

The pious reader will find these Meditations and Prayers too long, according to the present division of them, which there is no occasion to adhere to. He may take them up, and lay them down, at his own discretion and convenience. It is recommended to him to go through them regularly, and to continue the use of them his whole life; selecting such parts for more frequent meditation as are best adapted to his necessity and disposition. That this valuable book may have this effect, is the intention and the earnest prayer of

THE EDITOR.

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ON
DEVOTION AND PRAYER.

TRUE Devotion consists in having our hearts always *devoted* to God, as the sole Fountain of all Happiness; and who is ready to hear and help his otherwise helpless, miserable creatures.

It is to be attained,

1st. By earnest prayer. HE THAT HUNGERS AFTER RIGHTEOUSNESS, WILL CERTAINLY BE FILLED.

2^{dly}. By possessing our hearts with a deep sense of our own *misery*, our *wants*, and *danger*: This is the grace of *humility*.

B

3^{dly}. By

3dly. By considering God's *goodness*, *power*, and *readiness* to help us: This is called *faith in God*.

Lastly; By convincing our hearts of the vanity of every thing else to afford us any real help or comfort: This is to be effected by *self-denial*.

Dying persons are generally more devout than others, because they then see their own misery, that nothing in this world can help them, and that God is their only refuge.

We must change our lives, if we desire to change our hearts. God will have no regard to the prayers of those who have none to his commands.

The Spirit of God will not dwell in a *divided heart*. We cannot feel the pleasure of devotion, while the world is our delight. Not that all pleasures are criminal; but the closer
union

union we have with the world, the less is our union with God. A Christian, therefore, who strives after devotion, should taste sensual pleasures very sparingly, should make necessity, not bodily delight, his rule.

In order to dispose our hearts to devotion, THE ACTIVE LIFE to be preferred to the CONTEMPLATIVE.

To be doing good to mankind, disposes the soul most powerfully to devotion. And indeed, we are surrounded with motives to piety and devotion, if we would but mind them.

The *poor* are designed to excite our *liberality*;—the *miserable*, our *pity*;—the *sick*, our *assistance*;—the *ignorant*, our *instruction*;—those that are *fallen*, our *helping hand*. In those that are *vain*, we see the vanity of this world. In those that are *wicked*, our *own frailty*. When we see *good men*

4 *On Devotion and Prayer.*

rewarded, it confirms our *hope*; and when *evil men* are punished, it excites us to *fear*.

He that would be *devout*, must beware of indulging an habit of *wandering in prayer*. It is a crime that will grow upon us, and will deprive us of the blessings we pray for.

Avoid, as much as may be, *multiplicity of business*: Neither the innocence, nor the goodness of the employment, will excuse us, if it possesses our hearts when we are praying to God.

When our Lord bids us TO TAKE NO THOUGHT FOR THE MORROW, he intended to hinder those *cares* and *fears* which are apt to distract our devotions,—which are the more unreasonable, because they never can change the state of things.

Never be curious to know what passes in the world, any further than
duty

duty obliges you; it will only distract the mind when it should be better employed.

Never intermit devotion, if you can help it; you will return to your duty, like Sampson when his locks were cut, weak and indifferent as other people of the world.

The oftner we renew our intercourse with God, the greater will be our devotion.

Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin.

Importunity makes no change in God, but it creates in us such dispositions as God thinks fit to reward.

Make it a law to yourself to meditate before you pray; as also to make certain pauses, to see whether your heart goes along with your lips.

They

6 *On Devotion and Prayer.*

They whose hearts *desire nothing,*
pray for nothing.

Give me, O God, the Spirit of true
devotion, such as may give life to all
my prayers, so that they may find
acceptance in thy sight, for Jesus
Christ's sake! *Amen.*

SACRA

SACRA PRIVATA.

Matth. vi. 6. *Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.*

HOW good is God! who will not only give us what we pray for, but will reward us for going to him, and laying our wants before him.

May I always present myself before God—with a firm faith and hope in his promises and mercy;—with great reverence to his infinite majesty;—with the humility of an offender;—and with a full purpose of keeping all God's commandments.

May

May the thoughts of eternity quicken my devotions;—my wants make me earnest;—my backslidings make me persevere;—and may I never wilfully give way to any distracting thoughts.

May I wait with patience, and leave it to Thee, my God and Father, *how* and *when* to grant my petitions.

He that has learned to pray as he ought, has got the *secret* of an holy life.

It is of greater advantage to us than we imagine, that God does not grant our petitions immediately. We learn by *that*, that whereunto we have already attained, *it was the gift of God.*

The best way to prevent wandering in prayer is, not to let the mind wander too much at other times; but to have God always in our minds in the whole

whole course of our lives. The end of prayer is not to inform God, but to give man a sight of his own misery; to raise his soul towards heaven, and to put him in mind, that there is his Father and his inheritance.

Matth. vii. 7. *Ask, and it shall be given you.* Grant me, Lord, a faith which shall make me know my wants, that I may ask them with earnestness and humility, and depend upon thy gracious promise.

The DUTIES of a CHRISTIAN.

That man leads a sincere Christian life,

1st. Who endeavours to serve and obey God to the best of his understanding and power.

B 3

2^{dly}. Who

2dly. Who strives to please his neighbour to edification.

3dly. Who endeavours to do his duty in that state of life unto which it has pleased God to call him.

Whoever would continue in the practice of these things unto his life's end, it is necessary that he should—call himself often to an account, whether he does so or not;—constantly pray for grace to know, and to do his duty;—and preserve himself in such a teachable temper as to be always ready to receive the truth, when it is fairly proposed to him.

It is a rudeness amongst men to ask a favour, and not stay for an answer. And do we count it no fault to pray for blessings, and never to think of them afterwards,—never to wait for them,—never to give God thanks for them?

Let

Let us make prayer familiar to us; for without the help of God, we are every hour in danger.

The Devil knows, that when we have a relish for prayer, and apply ourselves in good earnest to it, we are in the way of life; he therefore strives by all ways possible to divert us.

Let us not run over our prayers with an insensible and distracted mind.

Let your prayers be as *particular as may be*, against the sins of your particular state, and for the graces which you in particular do most stand in need of. This is the best preservative against sin;—makes us best acquainted with our condition;—puts us continually in mind of mending what is amiss;—lets us see what particular graces we most want, what are most needful for the cure of our own particular corruption and disorder;—
and

and is the best trial of our hearts. For example; if I pray for *charity*, and for every instance which is necessary to render me truly charitable, I pray for grace—to avoid evil-speaking,—to pray for my enemies,—to do them good, &c. and so of all other sins, and graces.

God grant that I may never seek his face in vain!

Luke xi. 1. *Lord, teach us to pray.* Pour upon us the spirit of supplication and prayer.

God will deny us nothing that we ask in the name of his Son.

PRAYERS *through Jesus Christ.*

When we offer our prayers through his mediation, it is then *he* that prays, *his* love that intercedes, *his* blood that pleads, it is *he* who obtains all from his Father.

PRE-

PREPARATORY PRAYER.

O Holy Spirit of grace! give us a true sight of our miseries, and a sincere shame and sorrow, when we make confession of our sins;—a feeling sense of our need of mercy, and an hope of obtaining pardon, when we beg it for thy Son's sake. May we resign our wills to Thee and to thy goodness, when we pray for temporal things;—and when we pray for spiritual graces, may we hunger and thirst after righteousness. Give us a real love for thy Holy Word, and grace to hear it with attention. May we thankfully close with all the means of grace and salvation. When we praise Thee for thy works of nature and of grace, and give Thee thanks for thy mercies, let us do it with high esteem

esteem and gratitude. Cause us to hear thy Holy Word with faith and attention, and to profit by what we hear, that we may return from thy Church with a blessing.

MORNING

MORNING PRAYER.

Joshua xxiv. 15. *Choose you this day
whom you will serve.*

WHOM have I in Heaven but Thee, O Lord? and there is none on earth that I desire besides Thee. Thou art my God, and I will thank Thee; Thou art my God, and I will serve Thee. Be Thou my only ruler and governor.

They that have a convenient place to sleep in, and they that have the comfort of sleep, have both great reason to be thankful. And even they that want these mercies, ought to bless God, if in the midst of their afflictions he is pleased to refresh them with the comforts of grace.

Gracious

Gracious God, continue to me these favours so long, and in such measure, as shall most contribute to thy honor, and my salvation. And in great mercy support and relieve all that want these blessings.

What shall I offer unto the Lord for his mercies renewed unto me every morning?—*The sacrifice of God is a troubled spirit: a broken and contrite heart God will not despise.**

But most unfit is mine to be to God presented, until I have obtained his pardon, through the merits of the Lord Jesus, for the many sins by which it hath been defiled.

Jer. iii. 12. *I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.*

* Psa. li. 17.

Psa.

Psa. xxxii. 5. *I acknowledge my sin unto thee, O God, and mine iniquities will I not hide.*

I do therefore implore thy pardon, and plead thy gracious promises, *with full purpose of heart*, by the assistance of thy grace, never again to return to folly.

Jer. xvii. 9. *The heart is deceitful above all things, and desperately wicked; who can know it ?*

I cannot answer for my own heart; but there is no word, O Lord, impossible with Thee. In *Thee* I do put my trust; let me never be put to confusion.

Keep it ever in the heart of thy servant, that *it is indeed an evil thing and bitter to offend the Lord.*

Keep me from presumptuous sins, that I may never grieve thy Holy Spirit,

Spirit, nor provoke Thee to leave me to myself.

Matth. xxvi. 41. *Watch and pray, that ye enter not into temptation.*

Lord, make me ever mindful of my infirmities and backslidings, that I may be more watchful, and more importunate for grace, for the time to come.

1 Pet. v. 8. *Be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.*

O Lord, grant that this adversary of our souls may never find me off my guard, or from under thy protection.

Matth. xvi. 24. *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

O my

O my Saviour! how long have I professed to follow Thee, without following the blessed steps of thy most holy life,—thy *patience* and *humility*,—thy great disregard for the world, its pleasures, profits, honors, and all its idols.

O Lord, obtain for me the spirit of mortification and self-denial, that I may follow Thee, as I hope to live with Thee for ever. *Amen.*

Matth. vi. 24. *No man can serve two masters. Ye cannot serve God and mammon.*

May my fear and love never be divided between Thee and the world. May I never set up any thing, O God, in competition with Thee in the possession of my heart. May I never attempt to reconcile thy service with
that

that world which is at enmity with Thee, my God and Father!

Mark x. 17. *What shall I do that I may inherit eternal life?*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself.

O that this love of God may be the commanding principle of my soul! May I always have this comfortable proof of his love abiding in me, that I study to please him, and to keep his commandments. And may my love to my neighbour be such as he has commanded, that I may forgive, and give, and love, as becomes a disciple of Jesus Christ. *Amen.*

Eccles. xii. 13. *Fear God, and keep his commandments, for this is the whole duty*

duty of man; that is, the happiness of man.

May I, great God, continue in thy fear all the day long. May I keep thy statutes, and observe thy laws.

Heb. iv. 13. *All things are naked and open unto the eyes of him with whom we have to do.*

Grant that I may always live and act as having Thee, O God, the constant witness of my conduct, for Jesus Christ's sake.

Eccles. ix. 10. *Whatsoever thy hand findeth to do, do it with all thy might: —for the night cometh when no man can work.*

Make me, O Lord, ever sensible of the great evil of delaying the work in its season, which Thou hast appointed, lest the night surprize me unawares.

i John

1 John v. 14. *This is the confidence we have in God, that if we ask any thing according to his will, he heareth us.*

That it may be unto thy servant according to this word, I beseech Thee to hear me in the full importance of that holy prayer which thy blessed Son hath taught us:—

OUR FATHER, WHICH ART IN
HEAVEN ;

In whom we live, and move, and have our being; grant that I, and all Christians, may live worthy of this glorious relation, and *that we may not sin, knowing that we are accounted thine.*

We are thine by adoption; O make us thine by the choice of our will.

HALLOWED BE THY NAME.

O God, whose name is great, wonderful, and holy, grant that I and all thy
children

children may glorify Thee, not only with our lips, but in our lives; that others, seeing our good works, may glorify our Father which is in heaven.

THY KINGDOM COME.

May the kingdoms of the world become the kingdoms of the Lord and of his Christ. And may all that own Thee for their King, become thy faithful subjects, and obey thy laws. Dethrone, O God, and destroy Satan, and his kingdom; and enlarge the kingdom of grace.

THY WILL BE DONE IN EARTH, AS
IT IS IN HEAVEN.

We adore thy goodness, O God, in making thy will known to us in thy Holy Word. May this thy Word be the rule of our will, of our desires, of our lives, and actions. May we
ever

ever sacrifice our will to thine; be pleased with all thy choices for ourselves and others, and adore thy providence in the government of the world.

GIVE US THIS DAY OUR DAILY
BREAD.

O Heavenly Father, who knowest what we have need of, give us the necessaries and comforts of this life with thy blessing; but above all, give us the bread that nourisheth to eternal life.

Acts xvii. *O God, who giveth to all life, and breath, and all things; give us grace to impart, to such as are in want, of what Thou hast given more than our daily bread.*

AND FORGIVE US OUR TRESPASSES,
AS WE FORGIVE THEM THAT
TRESPASS AGAINST US.

Make

Make us truly sensible of thy goodness, and mercy, and patience, towards us, that we may from our hearts forgive every one his brother their trespasses.

May my enemies ever have place in my prayers, and in thy mercy.

AND LEAD US NOT INTO TEMPTATION.

Support us, O Heavenly Father, under all our saving trials, and grant that they may yield us the peaceable fruits of righteousness.

BUT DELIVER US FROM EVIL.

From all sin and wickedness, from our ghostly enemy, and from everlasting death, good Lord, deliver us.

Deliver us from the evil of *sin*, and from the evil of *punishment*.

Deliver us, O Heavenly Father, from our evil and corrupt nature,—

C

from

from the temptations and snares of an evil world,—and from falling again into the sins we have repented of.

FOR THINE IS THE KINGDOM, AND
THE POWER, AND THE GLORY,
FOR EVER AND EVER. AMEN.

By thy Almighty power, O King of Heaven, for the glory of thy Name, and for the love of a Father, grant us all these blessings which thy Son hath taught us to pray for.

Unto Him that is able to do for us abundantly more than we can ask or think, unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. *Amen.*

To God the Creator, the Preserver, and Disposer of all things, be the glory of all the good wrought in us, by us, and upon us.

*Blessing, and glory, and wisdom,
and thanksgiving, and honor, and
power,*

power, and might, be unto our God for ever and ever. Amen.

Thine *infinite power, wisdom, goodness, faithfulness, and truth*, are the only sure foundation on which we may depend. O give us a firm faith in these thy glorious perfections.

With angels and archangels, and all the company of Heaven, we laud and magnify thy glorious name, evermore praising Thee, and saying, Holy, Holy, Holy, LORD GOD of Hosts, Heaven and Earth are full of thy glory. Glory be to Thee, O God most High. *Amen.*

Jude 24, 25. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.*

Rom. xi. 36. For of Him, and through Him, and to Him, are all things; to whom be glory for ever.

Amen.

Rom. xvi. 27. To God only wise, be glory through Jesus Christ for ever and ever. *Amen.*

Mark ix. 23. *All things are possible to him that believeth.*

Yes, Lord, and therefore I beg that faith of Him to whom all things are possible, that I may be able to *discover*, to *avoid*, to *resist*, and to *root out*, whatever is evil in me.

O Jesus, obtain this grace for thy otherwise helpless creature.

Grant, that I may this day escape all the snares laid for me, by the *devil*, the *world*, or mine own corrupt heart.

Grant that I may this day omit no part of my duty.

1 Tim.

I Tim. iv. 15. *Give thyself wholly to these things, that thy profiting may appear to all.*

God grant that I may do so; and I pray God preserve me from ease, idleness, and trifling away my precious time.

Philemon 4. *I thank my God, making mention of thee always in my prayers.*

Extend, and suit thy graces to all conditions of men, that we may all be *upright in our dealings*, obedient to our governors, peaceable in our lives, sober, honest, temperate, chaste in our conversation, and charitable to the poor, and one towards another.

Increase the number and the graces of all such as love and fear Thee. Enlighten the minds of the *ignorant*, awaken the consciences of the *careless*, silence the *gainsayers*, convert the
the

the *profane*, and all that hold the truth in unrighteousness.

Rebuke the spirit of antichrist, idolatry, and libertinism,—the sins of drunkenness, whoredom, litigiousness, and defrauding the public.

In tender mercy, remember, O God, all *sick* and *dying persons*, that they may omit nothing that is necessary to make their peace with Thee. Be gracious unto all that are under any *affliction* of mind or body, or under any pressing calamity,—all *desolate widows* and *fatherless children*,—all that call upon Thee in their distress, and have none else to help them.

Prov. xxi. 1. *The king's power is in the hand of the Lord; as the rivers of waters, he turneth it whithersoever he will.*

Let this thy power, O Lord, be magnified on his majesty, and on all
that

that are put in authority under him,—That we may be governed with truth and justice, by men fearing and honoring God, protecting the Christian Religion, and punishing evil-doers. To this end vouchsafe them, I beseech thee, all the graces necessary for their high station, and for their eternal happiness.

Col. iv. 1. *Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven.*

O Heavenly Lord and Master, bless me with good and faithful servants. Let thy blessing be upon them and upon my affairs committed to their care; and may I never be wanting in my duty to them, for Jesus Christ's sake.

Relations,

Relations, Benefactors, &c.

Be gracious, O God, to all my relations, benefactors, enemies, and all that have desired my prayers;—all who, by their own labours, do minister to our necessities;—together with all our known and unknown benefactors. Render, O God, a good reward, and a plentiful return, to all those who have been kind and charitable. Grant that we may all so live here, as that we may meet hereafter in the Paradise of God.

John xvi. 23. *Verily I say unto you, whatsoever you shall ask the Father in my name, he will give it you.*

These are what I ask, O God and Father, above all things, for myself, and for all that have desired my prayers:—That we may be restored
to

to thy likenefs, and never deface it by our fins;—that the image of Satan may be destroyed in us; that all carnal affections may die in us; and that all things belonging to the Spirit may dwell in our hearts by faith;—that thy name, and the name of our Lord Jesus Christ, may be glorified in us, and we in him;—that our hearts may be entirely thine;—that we may never grieve thy Holy Spirit; but that we may continue thine for ever, for Jesus Christ's sake. *Amen.*

Ephes. iv. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Grant, O God, that I may delight in thy Law; that my conversation may be truly Christian.

May I never hear with pleasure, nor ever repeat such things, as may dishonour God, or injure my neighbour, or my own character.

James iv. 11. *Speak not evil one of another.*

Ephes. v. 4. *Foolish talking or jesting are not convenient, but rather giving of thanks.*

Psa. cxxxiii. 3. *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

Matth. xii. 34. *Out of the abundance of the heart, the mouth speaketh. How can ye, being evil, speak good things?*

O Holy Spirit of Grace, enable me to overcome the shame of a degenerate age, which will hear nothing with delight, but what concerns this world. O touch my heart with the
true

true love of God, the excellencies of his laws, the pleasantness of his service, and the wonders of his providences. This I beg for Jesus Christ's sake.

John xv. 7. *Ask what ye will, and it shall be done unto you.*

These, O Jesus, are the things that I ask. *Intercede for me!* that I may be truly sensible of the diseases I labour under, and thankfully embrace the means which thy goodness hath ordained for my recovery.

Grant that the end of all my actions, and designs, may be the glory of God.

Enable me to resist all the sinful appetites of my corrupt nature.

Grant that I may hunger and thirst after righteousness.

Vouchsafe me the spirit of adoption,—of supplication and prayer,—of praise and thanksgiving.

Obtain

Obtain for me, O Jesus, the graces of mortification and self-denial; the graces of a true humility, and the fear of God.

Grant, O God, that I may never knowingly live one moment under thy displeasure, or in any known sin.

Grant, O God, that as I have been regenerate, and made thy child by adoption and grace, I may daily be renewed by thy Holy Spirit, for Jesus Christ's sake.

Enable me, gracious God, to escape the corruption that is in the world through lust, that I may be partaker of the Divine Nature.

Lord, grant me grace to withstand the temptations of the world, the flesh, and the devil; and with a pure heart and mind to follow Thee, the only God, through Jesus Christ our Lord. *Amen.*

Let

Let thy love, O God, be shed abroad in my heart, by the power of the Holy Ghost, and grant that it may appear in my *life*, my *conversation*, my *words*, and *actions*, for Jesus Christ's sake.

Blessed be God that I was admitted into the fellowship of Christ's Religion. Grant, O God, that I may eschew all those things that are contrary to my profession, and follow all such things as are agreeable to the same, for Jesus Christ's sake.

Keep me, I beseech Thee, O Heavenly Father, under the protection of thy good providence, and make me to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord.

Put away from me all hurtful things, and give me those things that be profitable for me, through Jesus Christ.

Mercifully

Mercifully grant unto me, O God, such a measure of thy grace, that running the way of thy commandments, I may obtain thy gracious promises, and be made partaker of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

Forgive me those things whereof my conscience is afraid, and give me those good things which we are not worthy to ask, but through the merits and mediation of thy Son Jesus Christ.

That I may obtain that which thou dost promise, make me to love that which thou dost command, through Jesus Christ.

Keep me from all things hurtful, and lead me to all things necessary to my salvation, through Jesus Christ.

The Lord deliver me from every evil work, and preserve me to his heavenly

heavenly kingdom : To whom be glory for ever and ever. *Amen.*

O that thy Holy Spirit may direct and rule my heart, O God, through Jesus Christ.

Of thy bountiful goodness, O Lord, keep me, I beseech Thee, from all things that may hurt me, that I may cheerfully accomplish those things which Thou would'st have done, through Jesus Christ our Lord.

Grant, O God, that I may be cleansed from all my sins, and serve Thee with a quiet mind, through Jesus Christ.

Deliver me, O Lord, from the bonds of those sins, which through my frailty, I have committed, for Jesus Christ's sake.

Faith.

O that I may believe in Thee, O God, and put my whole trust and confidence

confidence in Thee alone, and not in any thing that I myself can do.

Grant, O God, that I may so perfectly, and without all doubt, believe in thy Son Jesus Christ, that my faith in thy sight may never be reprov'd, for the sake of the same Jesus Christ.

Against Wavering.

Grant, O God, that we may not be carried about with every blast of vain doctrine, but that we may be firmly established in the truth of thy holy gospel, through Jesus Christ.

Grant, O God, that I may perfectly know thy Son Jesus Christ to be the *Way*, the *Truth*, and the *Life*, —the *Author* of the *Way*, the *Teacher* of the *Truth*, and the *Giver* of *Life*; —that I may stedfastly walk in the way that leadeth to eternal life, thro' the same Jesus Christ.

Covetousness.

Covetousness.

Give me grace to forsake all covetous desires, and inordinate love of riches and pleasures, through Jesus Christ.

Grant that I may both perceive, and know, what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ.

Grant me, O God, the true circumcision of the Spirit, that my heart, and all my members, being mortified from all carnal lusts, I may in all things obey thy blessed will.

O that we, who know Thee now by faith, may, after this life, have the fruition of thy glorious Godhead!

In all our dangers and necessities, stretch forth thy right hand to save and defend us.

Charity.

Charity.

O, fend thy Holy Ghost, and pour into my heart that most excellent gift of charity, that very bond of peace and of all virtue, without which, whosoever liveth is counted dead before Thee !

Grant, I do most humbly beseech Thee, O God, that as by thy special grace preventing me, Thou dost put into my mind good desires, so by thy continual help, I may bring the same to good effect, through Jesus Christ.

O everlasting God, grant, that as thy Holy Angels always do Thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ.

Grant me grace so to follow thy blessed Saints in virtuous and godly living, that I may come to those unspeakable

speakable joys, which Thou hast prepared for them that unfeignedly love Thee.

I pray God my whole spirit, (my understanding, will, and conscience,) my soul, (my appetites, affections, and passions,) and my body, (the tabernacle of my soul) be preserved blameless unto the coming of our Lord Jesus Christ.

May I take pleasure in abiding in thy presence, O God; in depending upon Thee; in leaving myself entirely to thy disposal, as a continual sacrifice to thy will.

Give me a victory over all my sins and imperfections, increase in me the graces of *faith*, *hope*, and *charity*, of *humility*, *meekness*, *patience*, and *resignation*, and all other Christian virtues; for Jesus Christ's sake.

Preserve

Preserve me, gracious God, from *spiritual pride*, from ascribing any thing I have done, or can do, to myself, and robbing Thee of the glory of saving me from eternal ruin.

Take possession, O Jesus, of thy right in my soul, which Thou hast redeemed with thy most precious blood, and root out all self-righteousness, self-interest, and self-will;—that Thou mayest be my righteousness, and all in me.

Repentance.

Give me, O God, such a true sorrow for my sins, as shall enable me to embrace all the necessary means, how bitter soever, for rooting sin out of my soul.

Humility.

I Pet. v. 5. *God resisteth the proud, and giveth grace to the humble.*

I have

I have all the reason in the world to be humble. Without God I am nothing. Without his help and grace I can do nothing that is good. Without his word, I know nothing. Of myself, I deserve nothing but punishment. Of my own, I have nothing but faults, imperfections, and sins, an inclination to evil, an aversion to good, unruly senses, ungovernable passions, unreasonable affections.

I *Cor.* i. 30. O Lord Jesus Christ, who art made unto us of God, our *wisdom*, by revealing him and his glorious perfections ;—our *righteousness*, by satisfying the justice of God in our nature ;—our *sanctification*, by procuring for us the Holy Ghost, and by restoring us, being sinners, to God's favour ;—our *redemption*, by redeeming us from death eternal. O Jesus, for these mighty favours, all love and
glory

glory be to Thee, with the Father and the Holy Ghost, for ever. *Amen.*

The way of an HAPPY LIFE.

Lay nothing too much to heart ;—
desire nothing too eagerly ;—rejoice
not excessively, nor grieve too much
for disasters ;—be not violently bent
on any design ;—nor let any worldly
cares hinder you from taking care of
your soul ;—and remember, that it is
necessary to be a Christian (that is, to
govern one's-self by motives of Chris-
tianity) in the most common actions
of civil life.

Coll. iii. 17. *Whatsoever ye do in word
or in deed, do all in the name of the
Lord Jesus, giving thanks to God
and the Father by him.*

He that would not fall into temp-
tation, must have a presence of mind,
a watchful eye over himself ; he must
have

have great things in view,—distinguish betwixt time and eternity; or else he will follow what passion, not what reason and religion, suggest.

Christian Perfection.

Whoever aspires after being so united to God, as to be one spirit with him, must resolve to do all things with this sole view, TO PLEASE GOD. This I purpose, this I forbear, this I undertake, this I do, this I suffer, in obedience to the Will of God. This should be our express purpose, at all times, when we have time to make it; and should be often renewed, lest our own will come to be the rule of our actions. If I am careful to do this, I shall always have my end, whether I succeed, or be disappointed, being convinced it is God's Will.

Rom.

Rom. xvi. 14. *Put ye on the Lord Jesus, and make not provision for the flesh, to fulfil the lusts thereof.*

Grant, O Lord, that "I may keep under my body, and bring it into subjection, lest by any means I should be a cast-away."*

"Be ye all of one mind, having compassion one of another. Be pitiful, be courteous: not rendering evil for evil, nor railing for railing, but contrarywise blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it."†

Give me, O Lord, a wise, a sober, a serious, a religious heart.

Preserve me from evil councils, and rash enterprises. O make thy way plain before my face.

* 1 Cor. ix. 27.

† 1 Pet. iii. 8, 9, &c.

Support me this day under all the difficulties I shall meet with.

I offer myself to Thee, O God, this day, to do in me, and with me, as to Thee seems most meet.

Vouchsafe me, gracious God, the spirit of adoption, whereby I may cry, *Abba, Father*, and apply to Thee, through Jesus Christ, not as an angry judge, but as a merciful and loving father.

Remember that the life of man is only to be valued for its usefulness.

John xv. 12. *This is my commandment, that you love one another.*

O Thou, who hast given me this command and pattern, give me a sincere desire of following, and grace and power to do it.

James v. 15. *And the prayer of faith shall save the sick; and the Lord shall*

D

raise

raise him up; and if he have committed sins, he shall be absolved, [i. e. upon his confession.]

O Lord of life and death! have mercy upon all those who are visited with sickness; sanctify this thy fatherly correction, that they may search their ways, and see whence this visitation cometh. Have mercy upon all that are appointed to die, and grant that they omit nothing that is necessary to make their peace with Thee, and that they may be delivered from death eternal. And God grant that we may apply our hearts to that holy and heavenly wisdom, while we live here, which may in the end bring us to life everlasting, through Jesus Christ our Lord. *Amen.*

NOON.

N O O N.

I Tim. ii. 1. *I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.*

Acts xvii. 26. *For we are all of one blood.*

And charity, that more excellent way, is a tender affection for the whole creation of God.

O GOD, almighty and merciful, let thy fatherly kindness be upon all whom Thou hast made. Hear the prayers of all that call upon Thee; open the eyes of them that never pray for themselves; pity the sighs of such as are in misery; deal mercifully with them that are in darkness; and increase the number of the graces of such as fear and serve Thee daily. Preserve this land from the misfortunes of war;—this Church from
all

all dangerous errors;—this people from forgetting Thee, their Lord and benefactor. Be gracious to all those countries that are made desolate by the sword, famine, pestilence, or persecution. Bless all persons and places to which thy providence has made me a debtor; all who have been instrumental to my good by their assistance, advice, or example; and make me in my turn useful to others. Let none of those that desire my prayers want thy mercy; but defend, and comfort, and conduct them through to their lives end.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Cause us, O God, to profit by all the visitations of thy grace and mercy.

“It becometh well the just to be
“thankful.”

O Lord

O Lord and Father, I am not worthy of the least of all thy mercies, which Thou hast shewed thy servant, neither can I render due thanks and praise for them; but, O Lord, accept of this my sacrifice of praise and thanksgiving.

For all the known, and for all the unobserved favours, deliverances, visitations, opportunities of doing good, chastisements, and graces of thy Holy Spirit, vouchsafed to me, I bless thy good providence; beseeching Thee to pardon my ingratitude, that I have passed so many days and years without observing, and without acknowledging, thy great goodness to thy unworthy servant.

For when I soberly consider my dependance upon Thee, for my life, welfare, health of body, peace of
mind,

mind, grace, comfort, and salvation, I ought to be very thankful.

Glory be to God, my Creator; glory be to Jesus, my Redeemer; glory be to the Holy Ghost, my Sanctifier, my Guide, and Comforter: all love, all glory, be to God most high. *Amen.*

Let us never ascribe any thing to ourselves, but all to the grace of God, and render to him all the glory of his works.

Preserve me, O God, from the insensibility of those who receive thy favours without being affected with them, and from the ingratitude of those who look upon them as a debt.

Psa. xc. 1, 2. *It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, O Most High! To shew forth thy loving kindness in the morning; and thy faithfulness every night.*

Many

Many and great have been the favours and blessings which Thou hast bestowed on these nations; for which, O Lord, in conjunction with those who praise Thee for them, and in the stead of those who forget to praise Thee, I bless and praise thy holy name.

Bless the Lord, O my soul, and forget not all his benefits.

OUR FATHER, WHICH ART IN
HEAVEN.

Acts xvii. 28. *In thee we live, and move, and have our being.*

Grant that we may love Thee with all our heart, and mind, and soul, and strength.

Blessed be God, who dealeth with us with the tenderness of a Father.

O that we may remember that our Father and our inheritance is in heaven.

I commit

I commit myself and all that belongs to me to thy fatherly care and love.

Verily, whatever ye ask the Father in my name, he will give it you.* This is the great support and comfort of sinners. Hear us, for thy Son's sake; for as sinners we have no right to ask any favour.

What manner of love is it, that we should be called the sons of God!†

HALLOWED BE THY NAME.

Thou art worthy, O Lord, to receive honor, and power, and glory; for Thou hast created all things.

In this is my Father glorified, that ye bring forth much fruit.

May thy children have a great regard for every thing that belongs to Thee.

May I never dishonour Thee, O Heavenly Father, by word or deed.

* John xvi. 23.

† 1 John iii. 1.

May I glorify Thee daily by a good life. Fill my heart with a great concern and zeal for thy glory.

Let every thing that hath breath praise the Lord.

They that honor me, I will also honor.

How little have I done to promote thy glory! God be merciful unto me.

THY KINGDOM COME.

May all the kingdoms of the world obey thy laws, and submit to thy providence, and become the kingdoms of the Lord, and of his Christ.

Bless the pious endeavours of all those who strive to propagate the gospel of thy kingdom.

Vouchsafe to reign in my heart; and let not Satan ever have dominion over me.

Fit us, O God, for the coming of

thy kingdom. May I submit and rejoice to be governed by Thee.

O that thy Holy Spirit may direct and rule my heart; subdue in me all pride and covetousness, hatred, malice, envy, lust, and all uncleanness, and whatever shall offend Thee.

THY WILL BE DONE IN EARTH, AS
IT IS IN HEAVEN.

1 Thess. iv. 3. *This is the will of God, even our sanctification.*

Thou hast sent us into the world, not to do our own will, but thine.

O subject my will to thine.

May thy name be honored by the good lives of Christians.

O that I may have respect unto all thy commands.

May thy will, revealed to us in thy holy word, be the rule of my will, of my desires, of my words, life, and actions.

GIVE

GIVE US THIS DAY OUR DAILY
BREAD.

John vi. 27. *Labour not for the meat
which perisheth, but for that meat
which endureth unto everlasting life.*

Lord, give us evermore this bread.
Give us the necessaries of life; but
above all, the bread that nourisheth
to eternal life.

AND FORGIVE US OUR TRESPASSES,
AS WE FORGIVE THEM THAT
TRESPASS AGAINST US.

Luke vi. 37. *Forgive, and ye shall be
forgiven.*

Grant, O Heavenly Father, that
I may close with this merciful con-
dition of pardon.

Thou hast been all mercy to me,
O God, grant that I may be so to
all others.

Blessed be the Lord, who has put
our salvation into our own hands.

May

May thy grace, O Father, give me
an heart ever ready to forgive.

AND LEAD US NOT INTO TEMP-
TATION.

1 Cor. x. 13. *Let him that thinketh he
standeth (firm) take heed lest he fall.*

Let not any confidence in our-
selves provoke Thee, O God, to
leave us to ourselves.

2 Pet. ii. 9. *The Lord knoweth how to
deliver the godly out of temptation.*

Thou, O Father, knowest my in-
firmities, and the power of my ene-
mies; be not wanting to me in the
hour of temptation.

Matth. xxvi. 41. *Watch and pray,
that ye enter not into temptation.*

Make me mindful of my weak-
ness, that I may be more watchful
and importunate for grace.

Fortify my soul against the temp-
tations

tations of the world, the flesh, and the devil, for Jesus Christ's sake.

BUT DELIVER US FROM EVIL.

1 Pet. v. 8. *Be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.*

Grant, O Heavenly Father, that this adversary may never find me off my guard, or from under thy protection.

In all my saving trials, give me grace and power to overcome, to thy glory.

FOR THINE IS THE KINGDOM, AND
THE POWER, AND THE GLORY,
FOR EVER AND EVER. AMEN.

To Thee, to Thee alone, and to
Thy Son, and Holy Spirit, be glory
for ever and ever. *Amen.*

EVEN-

EVENING.

Psa. cxli. 2. *Let my prayer be set forth in thy sight, as the incense; and let the lifting up of my hands be as an evening sacrifice.*

That it hath pleased God to add another day to the years of my life; that none of his judgments, to which for my sins I am liable, have fallen upon me; that by his grace he hath kept me from all scandalous sins, and from the dangers of an evil world; that he has given me occasions of doing good, and grace to make use of them; that he hath supplied me and my family with the necessaries of this life, and with means of attaining a better:—Accept, O God, of my unfeigned thanks for these, and for all thy mercies from day to day bestowed upon me. Add this to all
thy

thy favours I beseech Thee, that I may never forget to be thankful.

Possess my heart with such a deep sense of my obligations to, and dependance upon Thee, for life, and health, and grace, and salvation, that religion may be my delight, as well as my duty.

But that I may serve Thee with a quiet mind, forgive me the things whereof my conscience is afraid, and avert the judgments which I have justly deserved. Remember not the offences of my youth; and in mercy blot out those of my riper years. Pardon my sins of the day past, and of my life past, and grant that they may never rise up in judgment against me. *Amen.*

I John ii. 1. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*

O most

O most powerful Advocate, I put my cause into thy hands, let thy blood and merits plead for me; and by thy mighty intercession, procure for me a full discharge of all my sins.

John v. 14. *Sin no more, lest a worse thing come unto thee.*

Lord, the frailty of man without Thee cannot but fall. In all temptations, therefore, I beseech Thee to succour me, that no sin may ever get the dominion over me.

Psa. xci. 1. *Who so dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.*

May the Almighty God take me, my family, my relations, my friends, my benefactors, and my enemies, under his gracious protection. Give his holy angels charge concerning us; preserve us from the prince and powers

powers of darkness, and from the dangers of the night; and keep us in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

Hear me, O God, not according to my weak understanding, but according to the full importance of that Holy Prayer, which Jesus Christ has taught us, and which I presume to offer:—

Our Father, which art in Heaven, &c.

OUR FATHER, WHICH ART IN HEAVEN;
HALLOWED BE THY NAME.

God will be glorified in the salvation of souls.

If the Almighty God were not my Father, I might expect vengeance instead of mercy.

May I shew by my life that God is my father!

This earth is not the inheritance of the children of God.

Blessed

Blessed be God, who dealeth not with us with the authority of a lord over his servants, but with the tenderness of a father over his children.

THY KINGDOM COME.

I own Thee for my King; do Thou make and own me for thy faithful subject. Enlarge thy kingdom for the honor of thy great Name. May I preserve thy kingdom within me, the government of thy Spirit. Bring me into subjection to thyself, by thy grace.

THY WILL BE DONE IN EARTH AS
IT IS IN HEAVEN.

That Thou mayest have a Church on earth as obedient to thy will as that is in heaven.

O Heavenly Father, subdue in me whatever is contrary to thy holy will. Grant that I may ever study to know
thy

thy will, that I may know how to please Thee.

Thy will, O God, is the perfection of justice; let me never prescribe to Thee what Thou oughtest to give me. What thou willest, we may be sure, is best for us; we cannot be sure of what we will for ourselves. Hearken not to the corrupt desires of my heart, but to the voice of thy own mercy.

GIVE US THIS DAY OUR DAILY BREAD.

Yes, my God, I will have recourse to Thee daily; for on Thee I depend daily for life, and breath, and grace, and all things.

Give me a true understanding and love for Thy Word, the bread which nourisheth to eternal life.

For Thou, O Lord, hast taught us, not to seek that bread which perisheth, but that which endureth to eternal life.

AND

AND FORGIVE US OUR TRESPASSES,
AS WE FORGIVE THEM THAT
TRESPASS AGAINST US.

May I ever shew mercy to men,
that I may receive it from Thee,
my God.

Do I value my soul, and think
this too hard a condition?

Thou art all mercy to me; grant
that I may be all-merciful to my
brethren, for thy sake, O Father.

AND LEAD US NOT INTO TEMPTATION,
BUT DELIVER US FROM EVIL.

For Thou knowest our infirmities,
and the power and malice of our
enemies.

Thou knowest how to deliver the
godly out of temptation.

Grant, O God, that I may never
run into those temptations, which
in my prayers I desire to avoid?

Vouchsafe

Vouchsafe me the gift of perseverance, on which my eternal happiness depends.

Lord, never permit my trials to be above my strength.

O Holy Spirit of Grace, be not wanting to me in the hour of temptation. And in all temptations, give us power to resist and overcome. Leave us not in the power of evil spirits to ruin us. Support us under all our saving trials and troubles.

FOR THINE IS THE KINGDOM, AND
THE POWER, AND THE GLORY,
FOR EVER AND EVER. AMEN.

Let thy fatherly compassion grant what the Son of thy love has encouraged us to pray for.

By thy Almighty power make good whatever is defective in me.

EXAMINA-

EXAMINATION.

Ecclus. xvii. 20. Before judgment, examine thyself; and in the day of visitation thou shalt find mercy.

Discover to me, O thou Searcher of hearts, whatever is amiss in me, whether in life or principle.

Death.

From sudden, from unprepared death, good Lord deliver me, my family and all that desire my prayers. May we never be surpris'd in sin; and may thy mercy supply whatever shall be wanting in our preparation for death.

For myself, with the submission of a penitent sinner, under the righteous sentence of death pass'd upon
all

all mankind, I beg that I may so live, as that I may with joy resign my life a sacrifice of obedience, in union with that of my Saviour's, to Thee, O Father, trusting in thy mercy and goodness, and promises in Jesus Christ, at the hour of death, and in the day of judgment. *Amen.*

Ephef. iv. 6. *Let not the sun go down upon your wrath.*

Lord, grant that I may lie down to sleep with the same charitable dispositions with which I desire and hope to die.

I beseech Thee for all that are my enemies, not for judgment and vengeance, but for mercy, for the remission of their sins, and for their eternal happiness.

Psa. xiii. 3. *Lighten mine eyes, O Lord, that I sleep not in death.*

Deliver

Deliver me from the terrors of the night, and from the pestilence that walketh in darknes.

Let my sleep be free from sin ; preserve me, O Lord, from evil dreams, and evil dæmons.

Into thy hands I commend myself, my spirit, my soul, and body, O Lord, thou God of truth.

Grant that I may remember Thee upon my bed.

Psa. iv. 9. I will lay me down in peace, and take my rest ; for it is Thou, Lord, only that makest me dwell in safety.

May the Saviour and Guardian of my soul, take me under his protection this night and evermore.

SUNDAY

SUNDAY MEDITATIONS.

PRAYERS, THANKSGIVING, &c.

A Daily Form of Thanksgiving.

O Almighty God and most merciful Father, who, day after day, dost minister to sinful man infinite occasions of praising Thee, accept of my unfeigned thanks for all the blessings I have, and every day receive, from thy good Providence.

That of thine own mere goodness, and without any merit of mine, or of my forefathers, Thou hast given me a being from honest and religious parents, and in such a part of the world where the Christian Religion is purely taught, and thy Sacraments duly administered.

E

That

That thou didst endue me with reason and perfect senses; and, to make these more comfortable to me, didst give me a sound and healthful body.

That Thou gavest me an early knowledge of Thee, my Creator and Redeemer.

That Thou hast preserved me ever since my birth, and hast vouchsafed me health and liberty, and a competency of means to support me.

That Thou hast redeemed me by thy Son, and given me a share in his merits; sanctified me by thy Holy Spirit, and hast heaped many favours upon me.

That Thou hast given me honest friends, to admonish, to counsel, to encourage, and to support me, by their interest and advice.

That Thou hast been my refuge in tribulation, and my defence in all adversities;

adversities; delivering me from dangers, infamy, and troubles. For all known or unobserved deliverances, and for the guard thy Holy Angels keep over me, I praise thy good providence.

When I went astray, Thou didst reduce me; when I was sad, Thou didst comfort me; when I offended Thee, Thou didst forbear and gently correct me, and didst long expect my repentance; and when, for the grievousness of my sins, I was ready to despair, Thou didst keep me from utter ruin; Thou hast delivered me from the snares and assaults of the Devil; Thou hast not only preserved my soul, but my body, from destruction, when sicknesses and infirmities took hold of me.

O Lord and Father, I cannot render due thanks and praise for all these mercies bestowed upon me: Such as I

have I give Thee; and humbly beseech Thee to accept of this my daily sacrifice of thanksgiving.

Pardon, O God, all my former ingratitude; and that I have passed so many days without observing, without admiring, without acknowledging and confessing, thy wonderful goodness to the most unworthy of thy servants.

For (now I soberly consider my dependance upon Thee) as there is no hour of my life that I do not enjoy thy favours, and taste of thy goodness, so (if my frailty would permit) I would spend no part of my life without remembering Thee.

Praise the Lord then, O my soul, and all that is within me praise his Holy Name.

Glory be to Thee, O Lord, my Creator. Glory be to Thee, O Jesus,
my

my Redeemer. Glory be to the Holy Ghost, my Sanctifier, my Guide, and Comforter.

All love, all glory, be to the high and undivided Trinity, whose works are inseparable, and whose dominion endureth world without end.

Amen.

When I seriously consider, great God, my dependance upon thy Providence, and that the favours and mercies I have received, are infinitely more in number than the acknowledgments I have made, I am justly ashamed of my ingratitude, and afraid lest my unthankfulness should provoke Thee to hinder the current of thy blessings from descending upon me.

Forgive, O merciful Father, my past negligences, and give me grace for the time to come to observe and to value thy kindneses, as becomes
one

one who has received so much more than he deserves.

Preserve in my soul, O God, such a constant and clear sense of my obligations to Thee, that upon the receipt of every favour, I may immediately turn my eyes to him from whom cometh my salvation. That thy manifold blessings may fix such lasting impressions upon my soul, that I may always praise Thee faithfully here on earth, until it shall please Thee, of thy unbounded mercy, to call me nearer the place of thy heavenly habitation, to praise my Lord and deliverer to all eternity.

Providence.

God has more ways of providing for us, of helping us, than we can possibly imagine; it is infidelity to
desire

desire to confine him to our ways and methods.

Matth. viii. *Lord, save us : we perish.*

Nothing can better express our own inability, and our whole dependance upon God. Two sure conditions of obtaining help.

Since thy mercy, O God, is ever ready to help all that call upon Thee in time of distress, let thy goodness answer my wants.

Keep me under the protection of thy good providence, and make me to have a perpetual fear and love of thy Holy Name, through Jesus Christ.

The more destitute we are of human aid, the more ought we to trust to that providence which God is pleased to exert in extreme necessity.

O God, give me grace never to condemn thy providence; let me
adore

adore the wisdom of thy conduct, the holiness of thy ways, and the power of thy grace.

How many sins should we commit, if God did not vouchsafe to oppose our corrupt will? Blessed be his holy name, for not leaving me to my own choices.

Psa. xc. 12. So teach us to number our days, that we may apply our hearts unto wisdom.

Birth-Day.

Blessed be God for my creation and birth; for giving me a being from honest parents, fearing God, and in a Christian and Protestant country;—for giving me perfect members and senses, a sound reason, and an healthful constitution;—for the means of grace, the assistances
of

of the Holy Spirit, and for the hopes of glory;—for all the known or unobserved favours, providences, and deliverances, by which my life has hitherto been preserved;—most humbly beseeching Thee, my God and Father, to pardon my neglect or abuse of any of thy favours, and that I have so very much forgotten Thee, in whom I live, and move, and have my being.

Good Lord, forgive me the great waste of my precious time,—the many days and years of health, and the many opportunities of doing good, which I have lost; and give me grace, that for the time to come I may be truly wise, that I may consider my latter end, and work out my salvation with fear and trembling, ever remembering, *that the night cometh when no man can work*; and that the day of my death may

be better to me than the day of my birth.

O gracious God, grant that before Thou takest from me that breath which thou gavest me, I may truly repent of the errors of my life past; that my sins may be forgiven, and my pardon sealed in Heaven; so that I may have a place of rest in Paradise with thy faithful servants, till the general resurrection; when the good Lord vouchsafe me a better and an everlasting life, through Jesus Christ. *Amen.*

New-Year's-Day.

Blessed be God, who has brought me safe to the beginning of another year.

Blessed be God, that I am of the number of those who have time and space for repentance yet given them.

My

My God, make me truly sensible of this mercy, and give me grace to consider often how short and how uncertain my time is;—that there is one year more of a short life passed over my head; and that I am so much nearer eternity;—that I may in good earnest think of another life, and be so prepared for it, as that death may not overtake me un-
awares.

Lord, pardon all my mispent time, and make me more diligent and careful to redeem it for the time to come, that when I come to the end of my days, I may look back with comfort on the days that are past.

Grant that I may begin this new year with new resolutions of serving Thee more faithfully;—and if, thro' infirmity or negligence, I forget these good purposes, the good Lord awaken in me a sense of my danger.

My

My heart is in thy hands, O God, as well as my time; O make me wise unto salvation;—that I may consider in this my day the things that belong unto my peace; and that I may pass this, and all the years I have yet to live, in comfortable hopes of a blessed eternity, for the Lord Jesus' sake. *Amen.*

Lord's Day.

Amos viii. 4. *When will the Sabbath be gone, that we may sell wheat?*

Deliver us, gracious God, from this sin of covetousness,—from being weary of thy sabbaths, which are ordained to preserve in our hearts the knowledge of Thee, and of thy Son Jesus Christ.

O that we may desire, and rejoice in the return of this day, and serve
Thee

Thee faithfully on it; and that we may enjoy an everlasting sabbath with thy Saints, for Jesus Christ's sake. *Amen.*

O that I may be glad when they say unto me, Come, let us go to the House of God!

Prayer for all Mankind.

1 Tim. ii. 1. *I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.*

O God, almighty and merciful, let thy fatherly kindness be upon all that Thou hast made.

Have mercy upon all Jews, Turks, Infidels, and Heretics; and grant that none may deprive themselves of that happiness which Jesus Christ has purchased by his death.

Bless

Bless the pious endeavours of all those that strive to propagate the Gospel of Christ; and may its saving truths be received in all the world.

Preserve thy Church in the midst of the dangers that surround it: purge it from all corruptions, and heal its divisions, that all Christian people may unite and love as becomes the disciples of Christ.

Grant that all Bishops and Pastors may be careful to observe the sacred rights committed to their trust:—

That Godly discipline may be restored and countenanced:—

That Christians may not content themselves with bare shadows of religion and piety; but endeavour after that holiness without which no man can see the Lord:—

That such as are in authority may govern with truth and justice; and that

that those whose duty it is to obey, may do it for conscience sake.

Let all that sincerely seek the truth, be led into it by the Holy Spirit; and to all such as are destitute of necessary instruction, vouchsafe a greater measure of thy grace.

Support and comfort all that labour under trials and afflictions, all that suffer wrongfully; and by thy mighty grace succour all those that are tempted.

Give unto all sinners a true sense of their unhappy state, and grace and strength to break their bonds.

Visit, with thy fatherly comforts, all such as are now in their last sickness, that they may omit nothing that is necessary to make their peace with Thee.

Be gracious to all those countries that are made desolate by the sword, famine, pestilence, or persecution.

And

And sanctify the miseries of this life to the everlasting benefit of all that suffer.

Preserve this land from the miseries of war; this Church from persecution, and from all wild and dangerous errors; and this people from forgetting Thee, their Lord and Benefactor.

Avert the judgment which we have justly deserved; and mercifully prevent the ruin that threatens us; and grant that we may be ever prepared for what thy Providence shall bring forth.

Bless all persons and places to which thy Providence has made me a debtor; all who have been instrumental to my good, by their assistance, advice, or example; and make me in my turn useful to others.

Let

Let none of those who cannot pray for themselves, and desire my prayers, want thy mercy; but defend, and comfort, and conduct them through this dangerous world, that we may meet in Paradise, to praise our God for ever and ever. *Amen.*

Enlighten the minds, and pardon the sins of all that err through simplicity.

Let the wickedness of the wicked come to an end, but guide Thou the just.

Relieve and comfort all that are troubled in mind or conscience;—all that are in danger of falling into despair;—all that are in any dangerous error;—all that are in prison, in slavery, or under persecution for a righteous cause;—all that are in any distress whatever;—that all may improve under their sufferings.

Have

Have mercy upon and reclaim all that are engaged in sinful courses, in youthful lusts, in unchristian quarrels, and in unrighteous law-suits.

Direct all that are in doubt, and all that seek the truth.

O God, the Creator and Redeemer of All, have mercy upon all whom Thou hast made and redeemed. *Amen.*

MONDAY

MONDAY MEDITATIONS.

RESIGNATION.

Luke xxii. 42. *Nevertheless, not my will, but thine be done.*

O God, who takest delight in helping the afflicted, help a soul too often distressed with an inward rebellion against thy just appointments.

Who am I, that I should make exceptions against the Will of God, infinitely *great, wise, and good*?

I know not the things that are for my own good.

My most earnest desires, if granted, may prove my ruin.

The things I complain of and fear, may be the effects of the greatest mercy.

The

The disappointments I meet with may be absolutely necessary for my eternal welfare.

I do therefore protest against the sin and madness of desiring to have *my will* done, and not the *will of God*.

Grant, gracious Father, that I may never dispute the reasonableness of thy will, but ever close with it, as the best that can happen.

Prepare me always for what thy Providence shall bring forth.

Let me never *murmur*, be *dejected*, or *impatient*, under any of the troubles of this life; but ever find rest and comfort in *this*, THIS IS THE WILL OF MY FATHER, AND OF MY GOD: grant this for Jesus Christ's sake. *Amen*.

To the glory of God, and justification of his infinite goodness, I do here acknowledge, that in all the dispensa-

dispensations of Providence which have befallen me, *to this day*, however uneasy to flesh and blood, I have notwithstanding experienced the kindness of a father for his child; and am convinced, that it would have been much worse for me, had I had my own choices.

O God, grant that for the time to come I may yield a cheerful obedience to all thy appointments. *Amen.*

Corrupt nature cannot comprehend that afflictions are the effects of the divine love. It must be thy grace, O Lover of Souls, which must work in me this conviction, which I beseech Thee to vouchsafe me.

Never set a greater value upon this world than it deserves.

If a man is not eager or positive in his desires, he will more readily embrace the appointments of Providence.

If

If we place our hopes, or our dependance, upon the *power*, the *wisdom*, the *counsel*, or the *interest*, we have in man, and not in God only, we shall surely be disappointed.

Job xiii. 15. *Though he slay me, yet will I trust in him.*

O my crucified King and Saviour, let my submission to whatever afflictions shall befall me, for thy sake, or by thy appointment, be to me a pledge, and an assurance, of my fidelity to Thee, and conformity to thy sufferings.

It is a favour to be punished and to suffer in this life, when a man makes a good use of his sufferings. But to suffer by constraint, is to suffer without comfort and without benefit.

Our union and conformity with the will of God, ought to be instead of all consolation.

Grant,

Grant, O God, that I may always accept of the punishment of my sins with resignation to thy good pleasure.

Remember me, O Lord, in the day of trouble; keep me from all excess of fear, concern, and sadness.

Grant me an humble and a resigned heart, that with perfect content I may ever acquiesce in all the methods of thy grace, that I may never frustrate the designs of thy mercy, by unreasonable fears, by sloth, or self-love. *Amen.*

Think often of God, and of his attributes, his mercy, compassion, fidelity, fatherly care, goodness, protection. Dwell on these thoughts till they produce such a well-grounded confidence as will support us under all difficulties, and assure us, that He cannot possibly forsake those that depend on Him.

When

When GOD deprives us of any thing that is most dear to us,—health, ease, conveniences of life, friends, wife, children, &c.—we should immediately say, *This is God's Will*; I am by Him commanded to part with so much; let me not therefore murmur or be dejected, for then it would appear that I did love that thing more than God's will.

When God thus visits us, let us immediately look inwards; and, lest our sins should be the occasion, let us take care that we seriously repent, and endeavour to make our peace with God, and then He will either deliver or support us, and will convince us, that we suffer in justice for our faults; or for our trial, and to humble us; or for God's glory, and to sanctify us.

1 Pet.

1 Pet. v. 5. *Be clothed with humility; for God resisteth the proud, but giveth grace to the humble.*

Give me grace, O God, to study, to love, to adore, and to imitate that humility which thy Blessed Son hath taught us both by his word and by his most holy example.

Business.

Ephes. v. 17. *Understanding what the will of the Lord is.*

To engage in any business of importance without knowing this, and taking counsel of God, may cost us dear.

Isaiah xxx. 1. *Woe to them that take counsel, but not of me, saith the Lord.*

But then, let a man take heed, that when he goes to enquire of the Lord, he does not set up idols in his own heart, lest God answer him according to his idols.

We are to pray for the direction of
F God's

God's Spirit upon all great occasions; especially, we are humbly to depend on his direction, and cheerfully to expect it; which he will manifest, either by some plain event of his providence, or by suggesting such reasons as ought to determine the will to a wise choice.

But to follow the inclinations of the will without reason, only because we find ourselves strongly inclined to this or that, is a very dangerous way, and may engage us in very dangerous practices.

Master. Servant.

Death, in a very little time, may make the master and the servant equal. Let us anticipate this equality, by treating our servants with compassion; having respect to Christ in the person of our servant,—to Christ, who took upon him the form of a servant for our sakes.

TUESDAY

TUESDAY MEDITATIONS.

TRouble, PERSECUTION, AFFLICTIONS, &c.

Psa. l. 15. *Call upon me in the time of trouble, so will I hear thee, and thou shalt praise me.*

O GOD, who see'st all our weaknesses, and the troubles we labour under, have regard unto the prayers of thy servant, who stands in need of thy *comfort*, thy *direction*, and thy *help*.

Grant that I may suffer like a Christian, and not grieve like an unbeliever;—that I may receive troubles as a punishment due to my past offences,—as an exercise of my faith, and patience, and humility,—and as a trial of my obedience;—and that I

may improve all my afflictions to the good of my soul, and thy glory.

Thou alone knowest what is best for us: Let me never dispute thy wisdom or thy goodness.

Direct my reason, subdue my passions; put a stop to my roving thoughts and fears, and let me have the comfort of thy promise, and of thy protection, both now and ever, for Jesus Christ's sake. *Amen.*

Heb. xii. 4. *If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye are without chastisement, whereof all are partakers; then are we bastards, and not sons.*

Micah vii. 9. *I will bear the indignation of the Lord, because I have sinned against him.*

If I am despised or slighted, I ought to consider it as a favour,
since

since this is a mark of God's children; and therefore I ought to thank him for it, and not be angry with those whom he makes his instruments to subdue and mortify my pride.

1 Pet. iv. 13. *Rejoice in as much as ye are made partakers of the sufferings of Christ; that when his glory shall be revealed, ye may be glad also with exceeding joy;—viz. Because your reward will be proportionable to your sufferings.*

Matth. v. 11, 12. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you.*

The mystery of the Cross is to be learned under the Cross.

Matth.

Matth. x. 28, 29. *Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. The very hairs of your head are all numbered.*

I Pet. v. 6, 7. *Humble yourselves under the mighty hand of God, [under great afflictions which he suffers to befall you] that he may exalt you in due time: Casting all your care upon him; for he careth for you.*

Matth. vi. 10. *Thy will be done.*

It is just, great God, it should be so; for who should govern the world but he that made it? And yet we poor creatures

creatures repine when any thing crosses our hopes or designs. What strange unthoughtfulness! what presumption is this! And it is thy great mercy that any of us are sensible of this folly, and become willing to be governed by Thee.

With all my heart and soul, O God, I thank Thee, that in all the changes and chances of this mortal life, I can look up to Thee, and cheerfully resign my will to thine.

It is the desire of my soul, and my humble petition, that I may always be ready and willing to submit to thy providence, that Thou mayest order what Thou judgest to be most convenient for me.

I have trusted Thee, O Father, with myself; my soul is in thy hand, which I verily believe Thou wilt preserve to eternal happiness; my body, and all that belongs to it, are of
much

much less value. I do therefore, with as great security and satisfaction, trust all I have to Thee, hoping Thou wilt preserve me from all things hurtful, and lead me to all things profitable to my salvation.

I will love Thee, O God; being satisfied that all things, however strange and irksome they appear, shall work together for good to those that do so.

I know in whom I have believed; I have a Saviour at thy right-hand, full of kindness, full of care, full of power; he has prayed for me, that this faith fail me not; and by this faith I am persuaded, that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, which I may fear, nor life which I may hope for, nor things present which I feel, nor things to come
which

which I may apprehend, shall ever prevail so far over me, as to make me not to resign my will entirely to Thee.

In an humble, quiet, and dutiful submission, let me faithfully run the race that is set before me, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, despised the shame, endured the cross, and is now seated at the right-hand of God; to whom I most humbly beseech Thee to bring me in thy good time; and for whatever shall fall out in the mean while, *Thy will be done. Amen.*

Look unto Jesus.

He was despised and rejected of men;—his life was sought for by Herod;—He was tempted by Satan;—hated by that world which he

came to save;—set at nought by his own people;—called a deceiver and a dealer with the devil;—was driven from place to place, and had not where to lay his head;—betrayed by one Disciple, and forsaken by all the rest;—falsely accused, spit upon and scourged;—set at nought by Herod and his men of war;—given up by Pilate to the will of his enemies;—had a murderer preferred before him;—was condemned to a most cruel and shameful death;—crucified between two thieves;—reviled in the midst of his torments;—had gall and vinegar given him to drink;—suffered a most bitter death, submitting with patience to the will of his Father.

O Jesu, who now sittest at the right-hand of God, to succour all who suffer in a righteous way; be Thou my Advocate for grace, that,
in

in all my sufferings, I may follow thy example, and run with patience the race that is set before me.

Amen.

Take all things that befall you as coming from God's providence, for your particular profit. And though they are evil in themselves, yet as he *permits*, or does not think fit to *hinder* them, they may be referred to Him.

God no sooner discovers in your heart an ardent desire of well-doing, and of submitting to his will, but he *prepares* for you occasions of trying your virtue; and therefore, confident of his love, receive cheerfully a medicine prepared by a physician that cannot be mistaken, and cannot give you any thing but what will be for your good.—See Ecclus. chap. ii.

Lord, prepare my heart, that no afflictions may ever so surprize, as to overbear me.

Dispose

Dispose me at all times to a readiness to suffer what thy providence shall order or permit.

It is the same cup which Jesus Christ drank of; it is he sends it.—He sees it absolutely necessary that I must be first partaker of his sufferings, and then of his glory.

Matth. x. 22. *And ye shall be hated of all men for my name-sake; but he that shall endure to the end, shall be saved.*

It is indeed grievous to nature to be thus treated; but when it is for thy name-sake, O Jesus, and for the sake of thy truth, and for being true to Thee; how lovely is this hatred; and how advantageous when salvation is the reward!

Matth. x. 24. *The disciple is not above his master, nor the servant above his Lord.*

He

He who keeps this saying in his heart, will never complain of what he suffers, nor seek for any other way to save himself, but by humiliation and the Cross.

Suffering.

The Lord grant that whenever I suffer, it may be for being faithful to God, and without drawing it unreasonably upon myself.

We are in God's hands; we often take ourselves out of his hands, by trusting to the help and protection of men, more than of God.

God can render none miserable but those whom he finds sinners. Let us apply this to ourselves when in affliction, but not unto others, or to their personal faults.

Rev. iii. 19. *As many as I love, I rebuke and chasten: Be zealous therefore, and repent.*

Blessed

Blessed be God, who vouchsafes, by salutary chastisements, to awaken us when we fall asleep through sloth and lukewarmness.

Grant, O God, that I may never murmur at thy appointments, nor be exasperated at the ministers of thy providence.

In Thee, O Jesus, we find matter of consolation in every affliction that can possibly befall us.

All visitations are from God. He is not delighted with the miseries of his poor creatures; afflictions are therefore designed for our good. He will either shew you the reason of this visitation, or make you reap the fruits of it.

People that may be well disposed, may yet live under the power of some evil custom, which is displeasing to God;—a man may have been guilty of
some

some great sin which he has yet never truly repented of, or been truly humbled for. This was the case of the sons of Jacob;—they had attempted the life of, and afterwards sold, their brother, and endangered the life of their aged father; under which guilt they passed their life well enough for many years, till God visited them; and then they thought of their sin, confessed, and repented.

God, by afflictions, often fits us for greater degrees of grace which he is going to bestow.

Though I suffer, yet I am well, because I am what God would have me to be.

Lord, do not permit my trials to be above my strength; and do Thou vouchsafe to be my strength, and comfort in the time of trial.

Give

Give me grace to take in good part whatever shall befall me; and let my heart acknowledge it to be the Lord's doing, and to come from thy providence, and not by chance.

God makes use of afflictions—— Sometimes by way of prevention; *lest I should be exalted*, said St. Paul;*—To reform them; *before I was afflicted, I went astray*; §—To perfect them; patience, courage, submission to the will of God, are graces not so much as understood by people who meet with no adversities; *we must through much tribulation enter into the kingdom of God*; †—To prove men, and shew them for examples; if a man had no enemies, how could he shew his charity in forgiving them?

John xi. 5. Afflictions are no marks of God's displeasure. *Jesus loved*

* 2 Cor. xii, &c. § Psa. cxix. † Acts xiv. 22.

Mary and Lazarus, yet they were both afflicted.

Punishment is due to sin. We must be punished here or hereafter;—it is the cause of all afflictions, and designed by our gracious God to bring us to repentance.

Prosperity is a most dangerous state;—we fancy it is owing to our merit, and it is followed with pride, neglect of duty, fearlessness.

It is happy for us when God counts us worthy to suffer for his name's sake.

Afflictions, undergone with resignation, are the great test of our love of God; when we love him, when he chastens us. May God sanctify all our afflictions to us all.

May I receive every thing from thy hand with patience and with joy.

Remember me, O God, in the day of trouble. Secure me, by thy grace,
from

from all excess of *fear, concern, and sadness.*

Let the afflictions I meet with be in some measure serviceable towards the appeasing of thy wrath. Let them prove the happy occasion of forwarding my conversion and salvation.

Temptation.

We are exposed to temptation all our days. Men are never more dangerously tempted, than when they think themselves secure from temptation. This is a proof of the power the devil has over them.

We tempt God when we expose ourselves unnecessarily to dangers, thro' a false confidence of his assistance.

Despair. Hope.

Grant, O God, that, amidst all the discouragements, difficulties, dangers, distress, and darkness of this mortal life, I may depend upon thy
mercy,

mercy, and on this build my hopes, as on a sure foundation.

Let thine infinite mercy in Christ Jesus deliver me from despair, both now and at the hour of death.

Resignation.

Grant that I may receive the punishment of my sins with patience and resignation.

Injuries. Persecution.

Give me, O God, an heart to consider, that man could have no power against me, unless it were given from above.

Enemies.

A Christian should not discover that he has enemies any other way, than by doing more good to them than to others. *If thine enemy hunger,*

ger, feed him; if he thirst, give him drink. He will therefore be careful not to lose such occasions.

O Jesu! whose charity all the malice of thy bitterest enemies could not overcome, shed abroad in my heart that most excellent gift of charity, the very bond of peace, and of all virtues.

Ecclus. viii. 7. Rejoice not over thy greatest enemy being dead; but remember that we die all.

Our enemies are our benefactors, procuring for us a new right to heaven.

I pray God to convert all those who hate us without cause.

I beseech Thee for my enemies, not for vengeance, but for mercy; that Thou wouldest change their hearts by thy grace, or restrain their malice by thy power.

In

In Time of War.

O Sovereign Lord ! who for our sins art justly displeased, I prostrate myself before Thee, confessing my own sin, and the sin of this people; acknowledging the justice of any scourge which Thou shalt think fit to bring upon us; and trembling to think how much I may have contributed towards it.

Thou hast already spoken to us both by thy judgments and mercies, both by the scarcity and plenty of bread; and we have not regarded it. Thou hast taken away the lives of many, very many, in their very sins, by which numerous widows, and fatherless children, have been left miserable.

The sins of *whoredom* and *drunkenness*; of *swearing*, *lying*, and *perjury*; of *litigiousness*, *injustice*, and *defrauding the public*, are made light of.

The

The sins of *impiety*, of *prophaneness*, of *despising the means of grace and salvation*, are too common amongst us.

What shall we say, to prevail with God to avert the judgments which these sins deserve?

God be merciful unto us, and put a stop to this torrent of wickedness,—put thy fear into all our hearts, that we may return to Thee; that we may repent, and bring forth fruit meet for repentance; and that iniquity may not be our ruin.

May the dread of thy now threatened judgments deter us from evil;—may thy goodness and patience lead us to repentance;—weaken the power of Satan;—take from among us the spirit of slumber, of ignorance, and inconsideration.

Let every one of us see and feel the plague of his own heart, and say,
what

what have I done to bring these evils upon us? So that bringing forth fruits answerable to amendment of life, we may escape thy judgment now hanging over us; and above all, thy judgment against sinners in the world to come. And this I beg for Jesus Christ's sake. *Amen.*

Judgment Day.

Grant, O Lord, that I may be of the number of those that shall find mercy at that day.

Zaccheus.

The good Lord grant that I may give a proof of the sincerity of my conversion by a change of life.

WEDNESDAY

WEDNESDAY MEDITATIONS.

COVETOUSNESS. FASTING. DIFFI-
CULTIES. SELF-DENIAL.

Matth. iv. 9, 10. *All these things will I give thee.—Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

GREAT and glorious God, who alone art worthy of our love and service, cure me of, and preserve me from the sin and vanity of admiring this world.

Give me grace to renounce all covetous desires, all love of riches and pleasures;—to desire only what is necessary, and to be content with what Thou, O Lord, thinkest so.

Not

Not to be troubled at the loss or want of any thing besides thy favour.

That no business, no pleasures, may divert me from the thoughts of the world to come.

That I may cheerfully part with all these things, when Thou requirest it of me.

And that I may be ever prepared to do so, dispose me to a temperance in all things, and to lay up my treasure in heaven, for Jesus Christ's sake. *Amen.*

Luke vi. 24. *Woe unto you that are rich, for ye have received your consolation.*

A man must have but little faith, who can read these words, and yet love riches, and the pleasures they afford.

Lord grant that I may resist every temptation to the love of creatures; lest they steal my heart from Thee,

G

my

my God, whom I desire to love with all my soul.

I know that I must in a great measure renounce all other objects of my affection, in order to love Thee with all my heart. Lord, give me grace and strength to put this in practice.

1 John ii. 15. *Love not the world, nor the things that are in the world: if any man love the world, the love of the Father is not in him.*

Grant, O God, that I may never hope to reconcile two things so inconsistent as the love of Thee and the world.

Matth. v. 3. *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

To be poor in spirit—is to be disengaged from wealth, to look upon it as a burthen, or as a trust.

1 Tim.

1. Tim. vi. 8. *Having food and raiment, let us be therewith content.*

And yet even the Christian world is not content without superfluities and excess. These disorders are not less criminal, because so common.

Give me, O God, the eyes of faith, that I may see the world just as it is ;—the vanity of its promises, the folly of its pleasures, the unprofitableness of its rewards, the multitude of its snares, and the dangers of its temptations.

Fasting.

Jesus Christ spared not his innocent flesh, but fasted ; the sinner cherisheth his continually, refusing it nothing.

Fasting is in some sense a punishment and expiation for past sins, a remedy for present temptations, and a preservative against future.

Psa. cii. 4. *My heart is smitten, and withered like grass, so that I forget to eat my bread.*

The humble and afflicted soul is not much concerned to please the appetite.

Luke vi. 25. *Woe unto you that are full, for ye shall hunger; that is, Ye whose daily meals are feasts, who make profession of a life of sensuality, who know not what it is to fast: woe to such Christians!*

If we judge ourselves with severity, we shall be judged with mercy.

In Time of Trouble.

Psa. xxxix. 11. *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth.*

O merciful God, who in thy wise providence dost so order even natural events,

events, that they serve both for the good of the universe, and for the conviction of particular sinners, so that men shall have reason to acknowledge thy glorious attributes; —I do with great sorrow of heart, but with all submission to thy good pleasure, confess thy mercy as well as justice to me in the *judgments, afflictions, sorrows, of this day.*

I acknowledge thy voice, O merciful God, I acknowledge my own transgressions, which have provoked Thee to speak to me after this manner, and at this very time.

O Lord, give me true repentance for all the errors of my life, and particularly for that which was in all probability the occasion of this affliction.

Blessed be God, that my punishment was not as great as my crime.

Blessed

Blessed be God, that he has given me time to repent of the sin that provoked him to deal with me after this manner.

Blessed be God, that when he spoke to me once, yea twice, that I regarded it at last.

Good God of mercy, give me grace that I may not provoke Thee any more to repeat this word to me, but that I may faithfully perform those vows which are upon me. This I cannot do without thy gracious assistance, which I most humbly beseech Thee to vouchsafe me, for Jesus Christ's sake, who by his merits has purchased this grace for all that faithfully ask it of Thee; for his sake, O merciful God, grant me this grace. *Amen.*

I do in all humility accept of the punishment of mine iniquities.

I will hold my peace, and not open
my

my mouth, because it is thy doing and my deservings.

I know, O Lord, that it is good for me to be in trouble, or Thou wouldest not suffer it so to be.

Let thy merciful kindness be my comfort, according to thy promise to all that love and serve Thee.

Difficulties.

We are to pray for the particular direction of God's Holy Spirit upon all great occasions;—we are humbly to depend upon, and cheerfully to expect it.

In a Law-Suit.

Convince me, O God, if I am under any mistake in this affair.

Direct, assist, and support me under all the difficulties I shall meet with.

Put an happy end, in thy good time, to this troublesome controversy.

Dispose

Dispose the hearts of those with whom we have to do, to peace and justice.

Give me grace to rest satisfied with whatever shall be the issue, believing assuredly, that God can make good any loss I may sustain, or sanctify it to my eternal welfare.

Lord, in this, and in all other things I undertake, Thy will be done, and not mine.

O manifest thy will to me, preserve me from evil counsels, and from rash enterprises.

Faith.

Grant, O God, that I may with humility receive, and with perseverance hold fast all those truths which Thou hast revealed.

I thank Thee, O God, for thy holy word, and for that Thou hast not left us, in the affair of eternity,

nity, to the uncertainty of our own reason and judgment.

Defend me against all delusions of error; the snares of wit and learning; the railleries of profane men; and from deserting the truth.

Grant, O God, that neither education, interest, prejudice, or passion, may ever hinder me from discerning the truth.

Open the eyes of all that are in error; heal the wounds of the divided church; that we may be one fold under one shepherd. *Amen.*

John xvi. 13. *The Holy Spirit shall guide you into all truth.*

O Holy Spirit, make me to understand, embrace, and love the truths of the gospel.

Give, O God, thy blessing unto thy word, that it may become effectual to my conversion and salvation,

and to the salvation of all that read and hear it.

Give me grace to read thy Holy Word with reverence and respect, becoming the gracious manifestation of thy will to men; submitting my understanding and will to thine.

Let thy gracious promises, O God, contained in thy word, quicken my obedience. Let thy dreadful threatenings and judgments upon sinners, frighten me from sin, and oblige me to a speedy repentance, for Jesus Christ's sake.

Cause me, O God, to believe thy word, to obey thy commands, to fear thy judgments, and to hope in, and depend upon, thy gracious promises contained in thy Holy Word, for Jesus Christ's sake.

Give me a full persuasion of those great truths, which Thou hast revealed in thy holy word.

The

The gospel will not be a means of salvation to him who reads, or hears it only, but to him who reads, loves, remembers, and practises it by a lively faith.

Cause me, O God, rightly to understand, and constantly to walk in the way of thy commandments.

Grant us in this world knowledge of thy truth, and the world to come life everlasting, for Jesus Christ's sake. *Amen.*

From hardness of heart, and contempt of thy word, good Lord, deliver us.

Give us grace to hear meekly thy word, to receive it with pure affection, and to bring forth the fruits of the spirit; to amend our lives according to thy holy word.

Self-Denial.

Ecclus. xix. 5. *He that resisteth pleasures, crowneth his life.*

Vouch-

Vouchsafe me, gracious God, the graces of mortification and self-denial, that my affections and flesh being subdued unto the spirit, and my heart and all my members being mortified from all carnal and worldly lusts, I may ever obey thy blessed will, through Jesus Christ our Lord. *Amen.*

All mankind being under the sentence of death, certain to be executed, and at an hour we know not of; a state of repentance and self-denial, of being dead and crucified to the world, is certainly the most suitable, the most becoming temper that we can be found in, when that sentence comes to be executed; that is, when we come to die:—Especially when we consider, that this short and uncertain time, allowed us betwixt the sentence and
execu-

execution, will determine our condition for eternity.

If this be the case of fallen man, as most certainly it is, then thoughtless unremitting pleasure is the greatest indecency;—a fondness for the world, the greatest folly;—and self-indulgence, downright madness.

And consequently, the contrary to these, namely, a constant seriousness of temper, an universal care and exactness of life, an indifference for the world, self-denial, sobriety, and watchfulness, must be our greatest wisdom.

And this discovers to us the reason and the necessity of all the duties of Christianity, and of God's dealings with fallen man in this state of trial,

For instance:—Jesus Christ commands us to *deny ourselves*, and to take up our cross daily, not because he can command what he pleases,
(for

(for he is infinite goodness, and can command nothing but what is good for his creatures) but because the corruption of our nature requires that we should be forbidden every thing which would increase our disorder.

And because this disorder has spread itself through all the powers of our souls and bodies, and inclines us to evil continually, he requires that our self-denial should reach as far as our corruption.

He commands us, therefore, to deny our own wisdom, because we are really blind as to what concerns our own true good, and should infallibly ruin ourselves, if left to our own choices.

He commands us to deny our *appétites*, because intemperance would ruin us.

He

He forbids us to give way to our *passions*, because a thousand evils will follow if we should do so.

He obliges us to keep a very strict watch over our hearts, because from thence proceed hypocrisy, covetousness, malice, and many other evils.

We are forbid to set our hearts upon the world, and every thing in it, because our eternal happiness depends upon our loving God with all our heart and soul.

We are obliged to love our neighbour, and our very enemies; and are forbid to hate, to contend, to hurt, to go to law with him, because this would exasperate our minds; and grieve the Holy Spirit of God, by which we are sanctified, being against that charity which God delights in.

We are forbid all repining when
God

God afflicts us, because, as sinners, suffering is due to us. And because our bodies have a very great influence over our souls, we are commanded to *fast*, and to be strictly temperate at all times, and to deny ourselves the love of sensual pleasures and self-indulgence.

We are commanded to deny all the ways of folly, vanity, and false satisfactions, that we may be able to take satisfaction and pleasure in the ways of God.

In short:—In whatever instances we are commanded to deny ourselves, it is because it is absolutely necessary, either to cure our corruption, or to qualify us for the grace of God, or to hinder us from grieving God's Holy Spirit, and forcing him to forsake us.

The more we deny ourselves, the
freer

freer we shall be from sin, and the more dear to God.

God appoints us to sufferings, that we may keep close to Him, and that we may value the sufferings of his Son, which we should have but a low notion of, did not our own experience teach us what it is to suffer:

They that deny themselves, will be sure to find their strength increased, their affections raised, and their inward peace continually advanced.

Had there been any better, any easier way to heaven, Jesus Christ would have chosen it for himself and for his followers.

The more you love God, expect you must give the greater proofs of it; and you may expect greater assistance and consolation.

Luke vi. 25. *Woe unto you that are full, for ye have received your consolation.*

If

If this be the life of the reprobate, who would not dread the pleasures of a prosperous condition?

1 Tim. vi. 8. *Having food and raiment, let us be therewith content.*

Let us not imagine that excess, luxury, and superfluity, and the love of pleasures, are less criminal, because they are so common.

Take up the Cross.

This is designed as a peculiar favour to Christians, as indeed are all Christ's commands. Miseries are the unavoidable portion of fallen man. All the difference is, Christians suffering in obedience to the will of God, it makes them easy; unbelievers suffer the same things, but with an uneasy will and mind.

To follow our own will, our passions, and our senses, is that which
makes

makes us miserable. It is for this reason, and that we may have a remedy for all our evils, that Jesus Christ obliges us to submit our will, our passions, &c. to God.

The good Christian is not one who has no inclination to sin, (for we have all the seed of sin in us) but who being sensible of such inclinations, denieth them continually, and suffers them not to grow into evil actions.

No pleasure can be innocent, which hinders us from minding our salvation.

We need but taste any pleasure a very little while to become a slave to it.

The only way to overcome our corrupt affections, is absolutely to deny their cravings.

Self-denial is absolutely necessary to prepare us to receive the grace of
God ;

God ; it was therefore necessary that John the Baptist should prepare the way, by preaching repentance and self-denial.

Men need not be at pains to go to hell ; if they will not deny themselves, if they make no resistance, they will go there of course.

It will be great presumption to go to the utmost bounds of what is allowed, because the bounds which separate what is allowed and forbidden, are often not perceived.

One does not begin to fall when the fall becomes sensible.

Diversions are too apt to make us lose the remembrance of the dangers that encompass us, which is the ready way to ruin, fear being as necessary as any other grace.

Where there is a real abhorrence of evil, there will be a proportionable care to avoid it.

They

They that are Christ's have crucified the flesh, with the affections and lusts. This is the only test of being truly Christians.

Afflictions may make men esteem us less; but God loves us the more for them, if we bear them with resignation; which if we do, it is a certain sign of his grace and care of us.

The yoke of Christ is not only safer, but even easier, than that liberty we are naturally fond of. It makes the practice of virtue pleasant; frees us from the violence of corruption, from being ruined by false pleasures.

Crosses make death less frightful. And indeed, he that will not obey Jesus Christ must obey his own passions, the world, its customs, humours, which are the worst of tyrants, and down-right slavery.

Every day deny yourself some satisfaction;—your eyes, objects of
mere

mere curiosity ;—your *tongue*, every thing that may feed vanity, or vent enmity ;—the *palate*, dainties ;—the *ears*, flattery, and whatever corrupts the heart ;—the *body*, ease and luxury ;—bearing all the inconveniencies of life, (for the love of God) cold, hunger, restless nights, ill health, unwelcome news, the faults of servants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirits, the struggle in overcoming corruptions ;—bearing all these with patience and resignation to the will of God. *Do all this as unto God, with the greatest privacy.*

All ways are indifferent to one who has heaven in his eye, as a traveller does not chuse the pleasanter, but the shortest and safest way to his journey's end ; and that is, the way of the cross, which Jesus Christ made

made choice of, and sanctified it to all his followers.

It being much more easy to prevent than to mortify a lust, a prudent Christian will set a guard upon his senses. One unguarded look betrayed David. Job made a covenant with his eyes. Evil communications corrupt good manners.*

Sensuality unfits us for the joys of heaven.

Self-denial has respect to the good estate of the soul, as it hinders her from being carried away to the lower pleasures of sense, that she may relish heavenly pleasures.

Matth. viii. 20. *The Son of Man has not where to lay his head.*

This should fill us with confusion, whenever we are over-much concerned for the conveniencies of life.

Our affections being very strongly

* 1 Cor. xv. 33.

inclined

inclined to sensible good, for the sake of which we are often tempted to evil, and fall into great disorders, we should resolve to sacrifice our will to reason, and reason to the word of God.

God does not require it of us, that we should not feel any uneasiness under the cross, but that we should strive to overcome it by his grace.

Virtues of an Holy Life.

Fervency in devotion;—frequency in prayer;—aspiring after the love of God continually;—striving to get above the world and the body;—loving silence and solitude, as far as one's condition will permit;—humble and affable to all;—patient in suffering affronts and contradictions;—glad of occasions of doing good even to enemies;—doing the will of God, and promoting his honor
to

to the utmost of one's power;—resolving never to offend him willingly, for any temporal *pleasure, profit, or loss*. These are virtues highly pleasing to God.

There is no pleasure comparable to the not being captivated by any external thing whatever.

Self-denial does not consist in fasting and other mortifications only, but in an *indifference for the world*, its *profits, pleasures, honors*, and its other idols.

It is a part of special prudence, never to do any thing because one has an inclination to it; but because it is one's duty, or it is reasonable; for he who follows his inclination *because he wills*, in *one* thing, will do it in *another*.

He that will not command his thoughts and his will, will soon lose the command of his actions.

H

Always

Always suspect yourself, when your inclinations are strong and importunate.

It is necessary that we deny ourselves in little and indifferent things, when reason and conscience, which is the voice of God, suggests it to us, if ever we hope to get the rule over our own will.

Say not, it is a trifle, and not fit to make a sacrifice of to God. He that will not sacrifice a little affection will hardly offer a greater. It is not the thing, but the reason and manner of doing it, namely, for God's sake, and that I may accustom myself to obey his voice, that God regards, and rewards with greater degrees of grace.

Rom. xv. 3. *Even Jesus Christ pleased not himself*—as appears in the meanness of his birth, relations, form
of

of a fervant, the company he kept, his life, death, &c.

The greater your self-denial, the firmer your faith, and more acceptable to God. The sincere devotion of the rich, the alms of the poor, the humility of the great, the faith of such whose condition is desperate, the contemning the world when one can command it at pleasure, continuing instant in prayer even when we want the consolation we expected: These, and such like instances of self-denial, God will greatly reward.

They who imagine that self-denial intrenches upon our liberty, do not know that it is this only that can make us free indeed, giving us the victory over ourselves, setting us free from the bondage of our corruption, enabling us to bear afflictions, (which will come one time or other) to foresee

them without amazement, enlightening the mind, sanctifying the will, and making us to slight those baubles which others so eagerly contend for.

Mortification consists in such a sparing use of the creatures, as may deaden our love for them, and make us more indifferent in the enjoyment of them. This lessens the weight of concupiscence, which carries us to evil, and so makes the grace of God more effectual to turn the balance of the will.*

It is the greatest mercy, that God does not consult our inclinations, in laying upon us the cross, which is the only way to happiness. Jesus Christ crucified would have few imitators, if God did not lay it upon us, by the hands of men, and by his providence.

Carnal man cannot comprehend that God loves those whom he permits

* Norris's Christian Prudence, p. 300.

to suffer;—but faith teaches us, that the cross is the gift of his love, the foundation of our hope, the mark of his children, and the title of an inheritance in heaven. But unless God sanctify it by his Spirit, it becomes an insupportable burden, a subject of murmuring, and an occasion of sin.

He that loveth life, (that is, is fond of it) for the sake of the pleasures and advantages it affords, will soon lose the love of heavenly things; the love of God, of his soul, and of the duty he owes to them: He hates it, who does not value it in comparison of eternal life, which he hopes for. A Christian gives proof of this, by mortifying himself.

Those whom God loves in order to an happy eternity, he weans from the pleasures of this present life.

Temperance consists in a sober use of all earthly, visible things, and in
con-

confining ourselves within the compass of what is necessary.

With God all things are possible.

The Almighty God enable me to conquer the temptations of riches, and to get above the allurements of this present life.

Christian self-denial is, to resist and crucify in ourselves the spirit and inclinations of Adam,—the flesh, its affections, and lusts,—to die to our passions, in order to follow the motions of the Spirit.

Fasting,

Necessary to bring our hearts to a penitent, holy, and devout temper; and to perform the vows that are upon us.

By *fasting*, by *alms*, and by *prayers*, we dedicate our *bodies*, *goods*, and *souls*, to God in a particular manner.

THURSDAY

THURSDAY MEDITATIONS.

Ephef. iv. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

Ephef. v. 4. *Foolish talking, and jesting, are not convenient.*

PRESERVE me, O God, from a vain conversation. Give me grace never to be ashamed or afraid to speak of Thee, and of thy law.

Give me a lively sense of the value of religion, and make it the delight of my heart; that I may speak of it with judgment, seriousness, and affection, and at all seasonable times.

May

— May that Holy Spirit, which appeared in the likenefs of tongues of fire, warm my heart, and direct my thoughts.

Matth xii. 34. *Out of the abundance of the heart, the mouth speaketh.— How can ye, being evil, speak good things?—By thy words thou shalt be justified, and by thy words thou shalt be condemned.*

Pſa. cxli. 3. *Set a guard, O Lord, upon my mouth, and keep the door of my lips.*

Pſa. xxxvii. 30. *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.*

Hearts truly touched with the love of God, will communicate light and heat to each other,—will speak honorably of God, of his perfections, his justice, goodness, wisdom,

dom, and power,—the excellency of his laws,—the pleasure of his service,—the instances of his love,—the rewards he has promised to his friends, and the punishments he has prepared for his enemies.

Matth. v. 16. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

I Theff. v. 11. *Wherefore comfort yourselves together, and edify one another.*

Heb. x. 24. *Let us consider one another, to provoke unto love, and to good works.*

And let us join a good life to our religious conversation; and never contradict our tongue by our deeds.

We may do good or harm to others by the manner of our con-

versation; we may either confirm them in sin, or awaken them to piety.

It may be, that some evil passion or other, and to gratify our corruption, is the aim of most conversations. We love to speak of past troubles;—hatred and ill-will make us take pleasure in relating the evil actions of our enemies. We compare, with some degrees of pride, the advantages we have over others. We recount, with too sensible a pleasure, the worldly happiness we enjoy.—This strengthens our passions, and increases our corruption. —God grant that I may watch against a weakness, which has so evil consequences.

May I never hear, never repeat with pleasure, such things as may dishonour God, hurt my own character, or injure my neighbour.

James

James iv. 11. *Speak not evil one of another.*

True humility makes us see our own faults, without concerning ourselves with the faults of others.

Against ANGER.

Ecclef. vii. 9. *Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.*

The Lord, who is a God ready to pardon, slow to anger, and of great kindness, remove far from me all occasions and effects of causeless and immoderate anger; all pride and prejudice, and too much concern for the things of this world; all intemperate speeches and indecent passions.

Give me, O God, a mild, a peaceable, a meek, and an humble spirit, that, remembering my own infirmities,

ties, I may bear with those of others;—that I may think lowly of myself, and not be angry when others also think lowly of me;—that I may be patient towards all men, gentle and easy to be intreated; that God, for Christ's sake, may be so towards me. *Amen.*

Ephes. iv. 26. *Be angry, and sin not: Let not the sun go down upon your wrath.*

Prov. xix. 11. *The discretion of a man deferreth his anger.*

A soft answer turneth away strife.

Prov. xvi. 32. *He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.*

Rom. xii. 10. *Be kindly affectioned one towards another.*

Suppress the very beginnings of anger.

Do

Do not use to indulge it even where there are real faults; but try the gentle way, which may probably succeed better, and, to be sure, with more ease by far.

Seldom do people vex us on purpose, and yet prejudice very often makes us think that they do.

A sense of one's own integrity will make one pass by injuries more easily.

Be not too much concerned to tell the injuries you have received.

Accustom yourself to silence, if you would learn to govern your tongue.

Deliver me, O God, from all violent and sinful passions, and give me grace to stand against them.

Matth. v. 4. *Blessed are the meek.*

Instruct me, Lord, in this Christian virtue; Thou who art the master and teacher of it.

For

For Forgiveness of Injuries.

Luke vi. 37. *Forgive, and ye shall be forgiven.*

O God, who alone canst order the unruly wills and affections of sinful men, shew mercy to thy servant, in forcing my corrupt nature to be obedient to thy commands.

O God, who hast made it my everlasting interest, as well as my duty, to forgive my neighbour whatever wrong he has done me; help me to overcome all the difficulties I have to struggle with, all pride, prejudice, and desire of rendering evil for evil, that I may not deprive my soul of that mercy, which thine infinite goodness has offered to sinners.

James ii. 13. *He shall have judgment without mercy, that hath shewn no mercy.*

O blessed

O blessed God, help me in this great concern, that I may never fall under thy wrath, for want of shewing mercy to others; but grant, O blessed Jesus, that in this I may be thy disciple indeed. *Amen.*

Slander.

Matth. xi. 19. *The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners.*

Whatever measure a good man takes, he will hardly escape the censures of the world; the best way is, not to be concerned at them.

It is an instance of humility silently to bear the calumnies which are raised against us, when they relate to ourselves only; but it is a duty
of

of prudence and charity modestly to vindicate ourselves, when the honor of God and the Church is concerned.

Both Jesus Christ and John the Baptist were slandered: Who then will complain that they cannot satisfy the world, and stop mens' mouths?

Psa. cxx. 2. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

Uncharitableness.

Envy makes us see what will serve to accuse others, and not perceive what may justify them.

A truly good man is always disposed to excuse what is evil in his brethren, as far as truth will suffer him.

FRIDAY

FRIDAY MEDITATIONS.

PENITENCE.

Luke xviii. 3. *The Publican standing afar off, would not so much as lift up his eyes to heaven; but smote upon his breast, saying, God be merciful to me a sinner.*

WHAT would become of me, if Thou, O God, shouldst not have mercy upon me?

When I seriously consider these dreadful truths,—*That all they are accursed, who do err and go astray from thy commandments. That the unprofitable servant was cast into outer darkness.* When I think of these things, I cannot but fear for myself, and tremble to think of the account I have to give.

Isaiah

Isaiah lxvi. 2. *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*

Psa. xxxiv. 18. *The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.*

Look upon me, gracious Lord, with an eye of mercy.

Psa. xxv. 2. *For thy name-sake, O Lord, pardon my iniquities, for they are great.*

My only comfort is, they are not too great for thy mercy.

And the Lord Jesus our Advocate has assured us, even with an oath, *That all sins shall be forgiven unto the sons of men.* That is, if with hearty repentance and true faith they turn unto God.

O most

O most powerful Advocate ! I put my cause into thy hands ;—let it be unto thy servant according to this word ;—let thy blood and merits plead for my pardon ;—say unto me, as Thou didst unto the penitent in thy gospel, *Thy sins are forgiven.* And grant that I may live to bring forth fruits meet for repentance.

Matth. vi. 14. *If ye forgive men their trespasses, your heavenly Father will also forgive your trespasses.*

Even the power to perform this most kind condition, must be from thy grace, O Jesus !

And I trust Thou wilt grant me this grace, because the very will to ask it is from Thee, and from thy will, which wills nothing in vain.

Perfect, therefore, O my Saviour, the work which Thou hast begun in me ;

me; and let me feel the effects of thy grace in the constancy of my devotions,—in the care of my soul,—in the faithful discharge of my duty,—and in all such acts of righteousness, piety and charity, by which I shall be judged at the last day.

John v. 14. *Sin no more, lest a worse thing come unto thee.*

Make me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful, and more importunate for grace, for the time to come.

Matth. v. 7. *Blessed are the merciful, for they shall obtain mercy.*

Give me, O Lord, a true compassion for the wants and miseries of others, that Thou mayest have compassion upon me.

Luke

Luke xv. 10. *There is joy in the presence of God over one sinner that repenteth.*

Lord, increase the number of penitents, and the joys of heaven, in delivering me and all sinners from the power of the devil, and in vouchsafing us the grace of a true conversion.

Matth. v. 4. *Blessed are they that mourn: for they shall be comforted.*

O Lord, grant that I may seek for comfort not in the things of this world, but by a sincere repentance for my sins, by which God is dishonored, and his judgments hanging over my head.

Luke xix. 10. *The Son of Man is come to seek and to save that which was lost.*

O comfortable words for lost sinners! God himself seeks to save them.

them. O Thou, who fought me when I was astray, save me for thy mercy's sake, and preserve that which Thou hast fought and found.

Matth. ix. 28. *Come unto me all ye that labour and are heavy laden, and I will give you rest.*

O Jesu, conduct and keep me to thyself, or I shall surely miss the way.

Phil. ii. 12. *Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.*

It was not in myself, O God, to begin the work of my conversion; finish, I beseech Thee, what Thou hast begun in me;—may I close with thy grace, and persevere unto my life's end.

Micah vii. 18. *God retaineth not his anger for ever because he delighteth in mercy.*

Ezra

Ezra ix. 15. *O Lord God, behold, we are before thee in our trespasses; we cannot stand before thee for this.*

Numb. xiv. 19. *Pardon, I beseech Thee, the iniquity of thy servant, according to the greatness of thy mercy.*

O say unto me, as thou didst unto Moses, I have pardoned thee.

Ezek. xviii. 22. *All his iniquities that he hath committed, they shall not be mentioned unto him.*

Lord, be merciful unto us, for we have sinned in the midst of light, and even against light; in contempt of the grace we received at our baptism.

1 John i. 9. *If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

These are comfortable words to one whom the sight of his sins has
cast

cast into a dread of the judgments of God. Both *that* dread, and the hatred of sin, and the dependance upon the promise of God, and the love that that produces in the soul, are owing entirely to the blood of Jesus Christ.

2 Sam. ix. 8. *What is thy servant, that thou shouldst look upon such a dead dog as I am?*

My only support is, that my sins have not put me out of the reach of that mercy which is infinite.

Who can understand his errors? O cleanse Thou me from my secret faults.

O Lord, be favourable unto me; pardon and deliver me from all my sins.

Grant that my sins may never rise up in judgment against me, nor bring shame and confusion of face upon me.

My

My soul truly waiteth still upon
God, for of him cometh my salvation.

John vi. 20. *It is I, be not afraid.*

Lord Jesus, in all the troubles that
shall befall me, speak these comfort-
able words to my soul, *It is I, be not
afraid*; and then I shall be secure
both from presumption and despair.

John viii. 24. *If ye believe not that
I am he, (that is, the Messiah, the
Son of God) ye shall die in your sins.*

O Jesus, the only refuge of sin-
ners, does the world know what it is
to die in sin?—I believe; Lord,
increase my faith, and deliver us all
from the dreadful state of final im-
penitency.

—31. *If ye continue in my word, then
are ye my disciples indeed.*

May I, O Jesus, love the truths of
thy word; make the gospel my de-
I light;

light; and continue in the practice of them to my life's end.

—51. *If a man keep my saying, he shall never see death.*

O Jesus, Thou hast made known to us another death, besides that which separates the soul from the body. O may thy grace and mercy secure us from the bitter pains of eternal death.

Luke vii. 7. *Say the word, and my servant shall be healed.*

I acknowledge, O Jesu, the almighty power of thy grace, to heal all the disorders of my soul; O deal with me according to the multitude of thy mercies, and heal my soul of its sad disorders.

John iii. 24. *God is a spirit: and they that worship him must worship him in spirit and in truth.*

Give me, O Jesus, an inward disposition to holiness, an humble and
contrite

contrite heart, a dependance on the will of God, an acknowledgment of his goodness, and a zeal for his glory; to which all the ordinances of the law and gospel should lead us.

Good Use of Time.

Grant, O Lord, that as I have but a short time to live and an eternal interest depending, I may not squander away one moment in vanity, or in that which will not profit me in the day of adversity.

Rom. xi. 16. *Blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved.*

O God, the God of Abraham, look upon thine everlasting covenant; cause the captivity of Judah and of Israel to return. They were thy people; O be Thou their Sa-

viour, that all who love Jerufalem, and mourn for her, may rejoice with her, for Jefus Chrift's fake, their Saviour and ours. *Amen.*

In Times of Public Diftractions.

O Sovereign Lord! I prostrate myfelf before Thee, confeffing my own fin, and acknowledging the juftice of any fcourge which Thou fhalt bring upon us; and trembling to think how much I may have contributed towards it;—befeeching Thee to have compaffion on us, in thefe days of confufion.

O Lord, prevent the judgments that threaten us;—purge this nation from all fuch crimes as may be the caufe of thy heavy difpleafure againft us,—from *whoredom* and *drunkennefs*; from *fwearing*, *lying* and *perjury*; from *sacrilege*, *injuftice*, *fraud*, *difobedience*, *malice*, and *uncharitablenefs*. Take from among us the
spirit

spirit of *atheism, irreligion, and profaneness*; and in mercy rebuke and convert all such as give encouragement or countenance to any of these vices, which may provoke Thee to give us up to infidelity or destruction. O let thine anger be turned away from us;—give us not over unto the will of our adversaries, and unto such as strive to bring all things into confusion. Preserve this Church in the midst of all dangers;—and restore unto us peace and unity;—and grant us grace to make a better use of these blessings for the time to come, for Jesus Christ's sake. *Amen.*

We complain of oppression, of our laws being perverted and trampled upon, of arbitrary government, &c. Let us not be wiser than God, who judges these things to be necessary—to exercise the good,—to punish

punish the wicked,—to reclaim the sinner,—to recover those that are going astray,—to make all serious. Let us not impeach the ways of Providence, who brings good out of evil; but reverence and submit to his will, his wisdom, and justice.

Prov. xxviii. 2. *For the transgression of a land many are the princes thereof; that is, it is punished with a confused government.*

Isaiah lxii. 6. *Ye that are the Lord's remembrancers, keep not silence; give him no rest, till he establish and till he make Jerusalem (his Church) a praise on the earth.*

Thy kingdom come.—Though we are altogether unworthy of the good times Thou hast promised thy Church, yet we beseech Thee deprive us not of them.

O Lord,

O Lord, hear ; O Lord, forgive ;
O Lord, hearken, and do not defer
these good days, for thine own
sake, oh ! our God.

We hope a day is coming when
all the world will come and worship
Thee, O God.—See Jer. xli.

Christ's Patience.

What sorrows did he undergo,
and with what patience did he suffer
them ! Patient when Judas unworthily
betrayed him with a kiss ;
—patient when Caiaphas despitefully
used him ;—patient when hurried
from one place to another ;—
patient when Herod with his men of
war set him at naught ;—patient
when Pilate so unrighteously
condemned him ;—patient when scourged
and crowned with thorns ;—patient
when his cross was laid upon
him, when he was reviled, reproach-
ed,

ed, scoffed at, and every way abused. Lord Jesus, grant me patience, after this example, to bear thy holy will in all things.

Christ's Love and Charity.

Where shall we take our pattern but from Thee?—Thou callest thy followers thy friends. Thou didst stoop down to wash their feet who were not worthy to untie thy shoe. Thou didst forgive and restore Peter, when he had abjured Thee. Thou didst vouchsafe to satisfy Thomas, who would not believe but upon his own terms. Thou didst forgive and pray for thy bloody persecutors. O thou Fountain and Pattern of Love, grant that I may love Thee above all things, and my neighbour as myself!

SATURDAY

SATURDAY MEDITATIONS.

PREPARATION *for* DEATH.

Deut. xxxii. 29. *O that they were wise, that they would consider their latter end!*

John ix. 4. *The night cometh, when no man can work.*

A VERY gracious intimation. Lord, grant that I may never forget it; and that *now, now* is the time, in which to provide for eternity.

What a wise man then when he comes to die, would wish he had done, that he ought to do forthwith, for death is at hand, and the consequences of a surprise most dreadful. He will then wish, if he has not done it, with all his soul,

First; That he had made a just and Christian settlement of his worldly concerns; so as not to be distracted with the cares of this world, when all his thoughts should be upon another.

Secondly; That he had made his peace with God by a timely repentance.

Thirdly; That he had faithfully discharged the duties of his calling.

Fourthly; That he had weaned his affections from things temporal, and loosened the ties which fasten us to the world.

Fifthly; That he had crucified the flesh with its affections and lusts; so that being weary of this life, he might be more desirous of a better.

Sixthly; That by acts of justice, mercy, charity, and alms, he may be entitled to the mercy of God at the hour of death.

Seventhly;

Seventhly; That he had got such habits of patience and resignation to the will of God, during his health, as may render death, with all the train of miseries leading to it, less frightful and amazing.

Eighthly, and lastly; That by a constant practice of devotion preparatory for death, he had learned what to pray for, what to hope for, what to depend on, in his last sickness.

And this, gracious Lord, is what I wish for, what I pray for, and what I purpose shall be the constant practice of my life. *Amen.*

2 Kings xx. 1. *Set thine house in order, for thou shalt die, and not live.*

May God, who has every way provided for me, and put it into my power to be *just* to all men, *charitable* to the poor, *grateful* to my friends,
kind.

kind to my servants, and a *benefactor* to the public: may He add this to all his favours, and grant that in making *my last will*, I may faithfully discharge all these engagements; and that for want of that, no curse may cleave to myself, or to any thing I shall leave behind me. *Amen.*

But, above all things, I beg of Thee, O God, to enable me to set my inward house, *my soul*, in order, before I die.

Give me true repentance for all the errors of my life past, and stedfast faith in thy Son Jesus Christ; that my sins may be done away by thy mercy, and my pardon sealed in heaven.

Prov. xxviii. 13. *Who so confesseth, and forsaketh his sin, shall have mercy.*

Behold, O God, a creature, liable every moment to death, prostrate before

fore Thee, begging, for Jesus Christ's sake, that faith and repentance to which Thou hast promised mercy and pardon.

Discover to me, O Thou Searcher of Hearts, the charge that is against me; that I may *know*, and *confess*, and *bewail*, and *abhor*, and *forsake*, and *repent of*, all the evils I have been guilty of.

Have mercy upon me, have mercy upon me, most merciful Father, who desirest not the death of a sinner; for thy Son Jesus Christ's sake, forgive me all that is past.

And, O blessed Advocate, who art able to save them for ever who come unto God by Thee, seeing Thou ever livest to make intercession for us, I put my cause into thy hands: let thy *power* defend me; thy *blood* and *merits* plead for me; supply all the defects of my repentance; procure
for

for me a full discharge of all my sins before I die; and by thy mighty grace, confirm and strengthen me in all goodness during the remainder of my life, that my death may be a blessing to me, and that I may find mercy at the great day. *Amen.*

Ephes. iv. 24. Put on the new man, which, after God, is created in righteousness and true holiness.

This, O God, is what I desire and purpose, by thy grace, to do; and do again renew the vows which I have so often made, and too often broke.

I renounce the devil and all his works; the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh; resolving, by thy grace, neither to follow, nor be led by them.

And,

And, O God, assist me, that neither sloth, nor corruption, may ever make me lay aside or forget these resolutions; but that I may live to Thee,—be an instrument of thy glory, by serving Thee faithfully; and that I may be found so doing when Thou art pleased to call me hence, for Jesus Christ's sake. *Amen.*

Col. iii. 2. *Set your affections on things above not on things on the earth.*

And may Almighty God, who alone can do it, effectually convince me of the vanity of all that is desirable in this present life, that I may not, like an unbeliever, look for happiness here.

Give me, O Lord, a perfect indifference for the world, its *profits, pleasures, honors, fame*, and all its *idols*.

Represent Thyself unto me as my true happiness, that I may love Thee
with

with all my heart, and soul, and strength; so that when I am called out of this world, I may rejoice in hope of going to the Paradife of God, where the souls of the faithful enjoy rest and felicity, in hopes of a blessed resurrection, through Jesus Christ our Saviour. *Amen.*

Luke ix. 23. *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

Blessed Jesus, who pleasedst not thyself, but tookest upon Thee the form of a servant, give me resolution to deny my inclinations for the good things of this world, even while I may command them;—to subdue my corrupt affections, and to take revenge upon myself, for my intemperance, by mortification;—for mispending my time, by retirement;

ment ;—for the errors of my tongue, by silence ;—and for all the sins of my life, by a deep humiliation, patiently submitting to all the troubles with which Thou shalt think fit to exercise or punish me ; so that being effectually weaned from this world, and weary of its corruptions, I may long to repose myself in the grave, in hopes of a better life, through thy mercy and merits, O Lord Jesus Christ. *Amen.*

I Pet. iv. 8. *Charity covereth the multitude of sins.*

Possess my soul, O God, with a sincere love for Thee, and for all mankind.

Let no malice or ill-will abide in me. Give me grace to forgive all that have offended me ; and forgive my many offences against Thee, and against my neighbour.

Make

Make me ever ready to give, and glad to distribute, that thy gifts, passing through my hands, may procure for me the prayers of the poor; and that I may lay up in store for myself a good foundation against the time to come, that I may attain eternal life, through Jesus Christ our Lord. *Amen.*

Thy Will be done.

Fortify my soul, blessed Jesus, with the same spirit of submission with which Thou underwentst the death of the Cross, that I may receive all events with resignation to the will of God;—that I may receive troubles, afflictions, disappointments, sickness, and death itself, without amazement; these being the appointment of thy justice for the punishment of sin, and of thy mercy for the salvation of sinners.

Let

Let this be the constant practice of my life, to be pleased with all thy choices, that when sickness and death approach, I may be prepared to submit my will to the will of my Maker.

And, O that in the mean time, my heart may always go along with my lips in this petition,—**THY WILL BE DONE.** *Amen.*

Heb. ix. 27. *It is appointed unto men once to die; but after this the judgment.*

May the thoughts of death, and of what must follow, by the grace of God, mortify in me all carnal security, and fondness for this world, and all that is in it, the lust of the flesh, the lust of the eye, and the pride of life. And O, that I may make my calling and election sure, that I may die in peace, and rest in the mansions
of

of glory, in hopes of a blessed resurrection and a favourable judgment at the great day.

And may the consideration of a judgment to come oblige me to examine, to try, and to judge myself, that I may prevent a severe judgment of God by a true repentance, and lead a life answerable to amendment of life, and that I may find mercy at the great day.

John v. 28. *All that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

May that dreadful word oblige me to work out my salvation with fear and trembling, that through the merits of Jesus Christ, I may escape that dreadful doom!

And

And may the hopes of heaven and happiness sweeten all the troubles of this mortal life.

O Lord Jesus, who hast redeemed us with thy precious blood, make me to be numbered with thy Saints in glory everlasting. *Amen.*

O let my name be found written in the Lamb's Book of Life at the great day.

I thank thee, O Lord, for all the favours of my life, and especially for that Thou hast vouchsafed me *time* and a *will* to *think* of and *prepare* for *death*, while I am in my full strength, while I may redeem my mispent time, and bring forth fruits meet for repentance.

Let us consider *death* as a punishment, to which, as sinners, we are justly condemned.

But then let us look on it in another view, namely, as a *sacrifice* for
sin,

sin, which God will mercifully accept of, in union with that of his Son, if we submit to it *as due to our offences*.

It being a *sacrifice*, it ought to be voluntary;—being a *debt*, it ought to be made out of love to justice;—and, being a *satisfaction*, must be humbly resigned.

My God, I humbly submit to it, and to thy *justice*; and trust in thy *mercy* and *goodness*, and *promises*, both, now, and at the hour of death.

Death is inevitable; the *time* uncertain; the *judgment*, which follows, without appeal; and followed by an *eternity* of *happiness* or *misery*.

Lord, grant that I may consider this as I ought to do.

Let me remember, that I shall come forth out of the grave, just as I go in either the object of God's
mercy,

mercy, or of his wrath to all eternity.

He lives to no purpose, who is not glorifying God.

Our greatest hopes should lie beyond the grave.

No man must go to heaven when he dies, who has not sent his heart thither while he lives.

Our greatest security is to be derived from duty, and our only confidence from the mercy of God through Jesus Christ.

Sickness, if you consider it as painful to nature, and not as a favour from God, will be a torment to you. To make it really comfortable, believe it to be ordered by a loving Father, a wise Physician; that it is the effect of his mercy for your salvation; that, being fastened to the cross, you become dearer to God, as being most like his own Son.

Son. God will loose you when it is best for you.

We often hinder our recovery by trusting to physic more than to God: means succeed just as far as God pleases;—if he send diseases as a remedy to cure the disorders of the soul, he only can cure them;—while you are chastened, you are sure God loves you;—you are not sure of that, when you are without chastisement.

A timely preparation for death frees us from the fear of death, and from all other fears.

A true Christian is neither *fond* of life, nor *weary* of it.

The sting of death is sin; therefore, an holy life is the *only* cure for the fear of death. We ought to fear sin more than death, because death cannot hurt us but by sin.

Phil.

Phil. i. 21. *To me to die is gain.*

O that I may be able to say this, when I come to die; and so I shall, if I live, as becomes a Christian.

Holiness being a necessary qualification for *happiness*, it follows, that the holiest man will be the happiest, (for there are certainly degrees of glory) therefore a Christian should lose no time to gain all the degrees of virtue and holiness he possibly can; and he that does not do so, is in a fair way of not being happy at all.

It concerns us more than our life is worth, to know what will become of us when we die.

Who will pretend to say, that he is not in a very few days to die?

The only happiness of this life is to be secure of a blessed eternity.

Now is the time in which we are to chuse *where* and *what* we are to be

to all eternity; there is, therefore, no time to be lost to make this choice.

No kind of death is to be feared by him who lives well.

If we consider death as the night of that day which is given us to work in, in which to work out our salvation; and that when the night is come, no man can work; how frightful must death be to such as are not prepared for it! And if we consider it as the beginning of eternity, it is still more dreadful. It is for this reason called the *King of Terrors*; and the Psalmist, when he would express the worst of evils, saith, *The terrors of death are fallen upon me.*

It is a comfort to all God's servants: if he gives them opportunities of renewing their vows, and a will to do them;—if he accepts their alms and their good deeds, that is,
gives

gives them a heart to do such;—if he touches their hearts with a sense of their unworthiness;—if he chastises them with afflictions;—if he visits them with his Holy Spirit, &c. All these are reasons for a Christian to hope, that these graces are not in vain, but that God will crown them with pardon, favour, and happiness eternal.

Matth. xxv. 6. *And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.*

A terrible voice to all such as shall meet him, not as a bridegroom, but as an inexorable judge.

Grant, O Lord, that I may not be of the number of those who dread thy coming, who cannot but with regret submit to the necessity of dying, and who have neglected to prepare for death, till the last hour.

Matth. xxv. 10. *And the door was shut.*

Death shuts the door. No more to be done. It is then too late to repent, to resolve, to promise, and to do, any thing.

—13. *Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.*

A person, whose life is full of good works, whose heart is devoted to God, whose faith and hope are pure and sincere will never be surprised by death.

Matth. xxvii. 50. *Jesus Christ yielded up the Ghost.* And so his death became a voluntary sacrifice. Let mine be so, O blessed Jesus! Let thy death sanctify me; and let my spirit be received with thine!

Rom. v. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ.*

Give

Give me, O Lord, that desire and earnest longing, which I ought to have, for that happy moment, which is to release me from this state of banishment, and translate me to a better place; and grant, that I may never lose the sight of that important moment.

Let me, O God, have my lot and portion with thy Saints.

When we come to die, the great enemy of our souls will then attack us with all his stratagems. It is good therefore to be prepared.

If he attacks your faith, say with St. Paul, *I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day.*

I believe in God the Father, who hath made me and all the world.

I believe

I believe in God the Son, who hath redeemed me and all mankind.

I believe in God the Holy Ghost, who hath sanctified me, and all the elect people of God.

I give Thee hearty thanks, O Heavenly Father, that Thou hast vouchsafed to call me to the knowledge of thy grace and faith in Thee. Confirm this faith in me evermore;—grant that I may die in this faith, and in the peace and communion of thy Holy Church; and that I may be united to Jesus, the head of this Church, and to all his members, by a love that shall never end. *Amen.*

John iii. 15. *Whosoever believeth in Jesus Christ shall not perish, but have eternal life.*

I believe :—Lord, increase my faith; and let it be unto thy servant according to this word.

Luke

Luke xxiii. 43. *This day shalt thou be with me in Paradise.*

O Blessed Jesu ! support my spirit when I come to die, with this comfortable promise, *This day shalt thou be in Paradise.*

We indeed suffer justly the sentence of death. O Thou, who didst nothing amiss, and yet didst suffer for me; *remember me, O Lord, now that Thou art in thy kingdom.*

What terror, what affliction, can equal that of a Christian, who has never thought of weaning his heart from the world till he comes to die; who can find nothing in his life, but what must render him unworthy of mercy ! But the greatest of all miseries would be to despair of mercy, and not to have recourse to it.

Need a person, who has received the sentence of death, be persuaded
to

to prepare for death? And is not this our case?

Consider death, as appointed by God, as a necessary penance,—as the completion of the Christian sacrifice,—as a passage to a better life,—as the deliverance of a prisoner,—as the recalling of an exile from banishment,—as the end of all miseries :—And then you will strip it of much of that terror which it has when considered as an accident of nature only.

Luke xii. 36. *And ye yourselves like unto men that wait for their Lord.*

He who waits for his master will always endeavour to be in that state in which he desires to be found.

A Christian should not look upon death with anxiety, but with the satisfaction of a good servant, who waits with impatience for his master's

ter's return, in hopes of being approved of.

Luke xii. 40. *Be ye ready also, for the Son of Man cometh at an hour when ye think not.*

And are not so many sudden deaths sufficient to convince us of the folly of assuring ourselves of one day? Let every one of us, therefore, count himself of the number of those that are to be surpris'd by death; this will make us watchful.

Luke xii. 43. *Blessed is that servant, whom his Lord, when he cometh, shall find so doing; that is, doing his duty.*

And then, miserable will he be, whom death surpriseth either doing evil, or doing nothing, or doing that which God does not require of him.

Can one imagine, that the generality of Christians believe this truth? Suffer me not, O God, to fall into a forgetfulness of it.

We complain (saith Seneca) of the shortness of life; he answers, *Vita, si scias uti longa est*: Life is long, if you know how to use it. But then it is Christianity only can teach us, how to use our life; namely, *in working out our salvation*: And we are sure it is long enough for *that*, because God has appointed it for that very end.

As Christianity alone can take from us the love of life, so it is this alone that can free us from the fear of death.

It is no matter how a man spends his life and his time, if he does not employ them in securing a blessed eternity.

Eter-

Eternity adds an infinite weight to all our actions, whether good or bad.

If we desire that our death should, like that of Jesus Christ, be a sacrifice of love and obedience, we must take care to make our life so too.

Acts ix. 36. *This woman was full of good works and alms-deeds; and she died.*

Happy that soul which death finds rich, not in gold, furniture, learning, reputation, or barren purposes and desires, but in good works.

Acts vii. 59. *And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.*

O my God, enable me to live to Thee, that when the hour of death shall come, I may thus with confidence

dence offer up my spirit to Jesus Christ.

Rev. iii. 3. *Thou shalt not know what hour I will come upon thee.*

Is it not then the highest presumption to persuade ourselves that we have always time sufficient, when Jesus Christ himself declares that we have not one moment certain?

Death being the effect and punishment of sin, we ought to expect it with great submission, since it honors God by expiating of sin, and saves the man by punishing the sinner.

It is purely for want of faith, that we tremble at the approach of our deliverer; and which is to destroy in us the reign of sin, and instate us in that of glory.

Let us resign up ourselves to God, as to the manner in which it shall please

please him to determine our lives, praying only that it may be to his glory and our salvation.

What does it signify how this house of clay perisheth, which hinders the perfect renovation of the soul, and the sight of God?

2 Cor. v. 1. *For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

We know, we believe, we promise ourselves this, but we think too seldom of it, and we still make less use of what we know, in order to wean our hearts from this world.

Would we look upon our bodies as houses of clay just ready to fall, we should think of that eternal house; we should sigh after our native country, and be willing to leave

leave a place of misery and banishment.

Remember, that death is the punishment of sin; we ought therefore to resign ourselves up to it in a Christian manner, looking upon ourselves as condemned to it in Adam.

He who has lived in and looked on earth, as a place of banishment, will look upon death as a gracious deliverance from it.

Consider well, that life is given and continued for no other end, but to glorify God in working out our own salvation.

A man goes with confidence to meet the bridegroom, when he has been faithful to him, and believes him to be his friend.

Heb. ii. 15. *And deliver them who through fear of death were all their life long subject to bondage.*

Bondage

Bondage is the sentence of rebellious slaves;—we were condemned to it in Adam; and being under this sentence of death and the Divine Justice, we ought to expect it with submission, and be always preparing for it. This is the only way to be secure, and from fearing death when it comes.

Gather us, O God, to the number of thine elect, at what time and in what manner Thou pleasest;—only let us be without reproach, and blameless;—let faith, and love, and peace, accompany our last periods.

We look upon a body without a soul with horror. We can see a body with a soul, which is like to die eternally, without concern.

Wretched man that I am, who shall deliver me from the body of this death? I thank God (I am delivered).

vered) through Jesus Christ our Lord.

Grant, O God, that though my outward man decay daily, yet that my inward man may grow and increase in piety and virtue unto the the day of my death.

He that hath lived best will stand in need of mercy at the hour of death, and in the day of judgment; —and he that hath lived the worst has not sinned beyond the efficacy of the blood of Christ, provided his repentance be sincere.

My God! let thy glory be magnified by saving a sinner, by redeeming a captive slave, by enlightening an heart overwhelmed in darkness, by changing a wicked heart, by pardoning innumerable transgressions, iniquities, and sins.

If my hopes were placed upon any thing but the infinite mercies of God,

God, in Jesus Christ, which can never fail, I should utterly despair.

Acts ii. 21. *Whosoever shall call on the name of the Lord, shall be saved.*

These, my God, are thine own words;—give me leave to trust in them, to depend on them, both now, and at the hour of death.

John xvii. 4. *I have finished the work which thou gavest me to do.*

O Lord, the very best of men come infinitely short of this pattern; how then shall I, an unprofitable servant, appear before my Lord and Judge!

Gen. iii. 15. *The seed of the woman shall bruise the serpent's head.*

This, my God, is thy sure, thy eternal promise;—I believe it; I trust in it; I will hold me fast by it.

Luke

Luke xxii. 42. *Nevertheless, not my will, but thine be done.*

May I, O blessed Jesus, when my death approaches, breathe out my last with these words, and with the same spirit of submission!

Death of Friends.

Let us cast our eyes upon sin, which is the cause of death, and then we shall weep with reason.

Preserve in us a lively sense of the world to come.

And when I shall not be able to pray for myself, the good Lord favourably hear the prayers of his Church for me.

Grant that the sins which I have committed in this world may not be imputed unto me; but that escaping the gates of hell, I may dwell in the regions of light, with Abraham,
ham,

ham, Isaac, and Jacob, until the day of the general resurrection, and that I then may hear those joyful words of thy Son,—*Come, ye blessed Children of my Father, inherit the kingdom prepared for you from the beginning of the world.*

Grant that I may have a perfect conquest over the world, sin, and death, through Christ, who by his death hath overcome him who hath the power of death.

Luke xxiii. 43. *This day shalt thou be with me in Paradise.*

O Jesus who hadst compassion on this thief, even at the hour of death, have mercy upon me, who now repent of all my misdoings. Suffer not the gates of Paradise to be shut against me when I die, *Thou that hast opened the kingdom of Heaven to all believers.*

Restore

Restore my soul, at the great day,
to life eternal.

Give me the patience of Job, the
faith of Abraham, the courage of
Peter, and the comfort of Paul, and
a true submission to thy will.

Apply to my soul all the wholesome
medicines of thy Son's passion, death,
and resurrection, against the powers
of Satan, against all unreasonable
fears and despair, and ease my fear-
ful conscience.

Hear the prayers of thy Church
for me, and for all in my condition,
for Jesus Christ's sake.

*Psa. lxxi. 9. Cast me not away in the
time of age; forsake me not when
my strength faileth me.*

Grant, O Lord, that the end of my
life may be truly Christian; without
sin, without shame, and, if it so
please Thee, without pain.

Psa.

Psa. lxxiii. 26. *My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.*

I Sam. iii. 18. *It is the Lord; let him do what seemeth him good.*

Lord, be merciful unto me; heal my soul, for I have sinned against Thee.

I confess my wickedness, and am sorry for my sin.

For thy name-sake, O Lord, be merciful unto my sin, for it is great.

The Lord is nigh unto them that are of a contrite heart, and will save such as are of an humble spirit.

Psa. xxxix. 8. *And now, Lord, what is my hope? truly my hope is in Thee.*

Psa.

Psa. ciii. 14. *Lord, Thou knowest
whereof we are made: that we are
but dust.*

Let my misery, my fear, my sorrow, move Thee to compassion.

Despise not, O Lord, the work of thine own hands.

I freely forgive all that have offended me.

O Thou that never failest them that seek Thee, have pity on me.

Nevertheless, though I am sometimes afraid, yet put I my trust in Thee.

O Lord, I beseech Thee, deliver my soul. Gracious is the Lord and righteous, yea, our God is merciful.

O go not far from me, for trouble is at hand, and there is none to help me.

The sorrows of my heart are enlarged:

larged : O bring Thou me out of my troubles !

O keep my soul, and deliver me ; let me not be confounded, for I have put my trust in Thee.

Withdraw not thy mercy from me, O Lord ; let thy loving kindness and thy truth always preserve me.

O Lord, let it be thy pleasure to deliver me ; make haste, O Lord, to help me.

Shew thy servant the light of thy countenance, and save me for thy mercy's sake.

O deliver me, for I am helpless and poor, and my heart is wounded within me.

Wherefore hidest Thou thy face, and forgettest our misery and trouble ?

My God ! save thy servant, who putteth his trust in Thee.

Thou,

Thou, O Lord, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.

When I am in heaviness, I will think upon God; when my heart is vexed, I will complain.

Will the Lord absent himself for ever? Will he be no more intreated?

Hath God forgotten to be gracious? And I said, it is mine own infirmity; but I will remember the years of the right-hand of the Most High.

Alms.

Luke xi. 41. *But rather give alms of such things as you have, (or as you are able) and all things are clean to you.* That is, proportion your alms to your estate, lest God proportion your estate to your alms.

Luke

Luke xii. 33. *Sell all that ye have, and give to the poor.* That is, renounce all the pleasures that wealth affords, rather than defraud the poor and distressed of their right:—It is utterly impossible to take delight in wealth, and love God with all the soul.

It is a necessary Christian duty (whatever men think of it) to part with our worldly enjoyments for the sake of Christ.

If God is our only happiness, we shall of course be *dead* and *crucified* to the world.

Give to the poor, said our Lord to the rich young man whom he loved. Had there been a better way of disposing of his estate, he would certainly have told him.

Matth. vi. 1, 2. *Take heed that you do not your alms before men, to be*
L *seen*

seen of them. Let not thy left hand know what thy right hand doeth. Thy Father which seeth in secret, himself shall reward thee openly.

By *vanity* we lose both our riches and our reward. It is vanity to boast of our alms, and it is vanity to take pleasure in reflecting on them. It is sufficient that God will remember them.

Matth. xxv. 40. *For as much (for as often) as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

As often!—Who then would miss any occasion? *The least:*—Who then would despise any object? *To me:*—So that in serving the poor, we serve Jesus Christ. O comfortable declaration!

It is not out of cruelty or indifference, that Christ suffers any of
his

his members to want or be in misery, but to give others an opportunity of exercising their faith and their love, and of making some amends for their misexpences by their alms.

Mark ix. 41. *Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ;—verily, (with an oath he assures us) he shall not lose his reward.*

This should always, if possible, be our intention: This *poor, oppressed, miserable* man, belongs to Christ. This would wonderfully enhance the value of our good deeds before God.

The last refuge of a sinner is Alms; it is an art of turning our master's goods innocently to our own advantage. This is the only way to sanctify riches which are almost

always either the *fruit*, or the *seed*, of unrighteousness.

The very best of men are only instruments in God's hands, to receive and to give what God bestows upon them. And this they should do, without any desire of glory, or self-interest.

Let us make light of money and riches, and send it before us into the heavenly treasures, where neither moth nor rust doth corrupt; but where it will be kept, to our eternal advantage, under the custody of God himself.

Thou, O Lord, hast been all mercy to me; grant that I may be all mercy to others for Christ's sake.

Remember to give to those that are ashamed to ask; and do not forget your poor relations, lest you be worse than an infidel.

Rom.

Rom. xii. 18. *He that sheweth mercy,
let him do it with cheerfulness.*

The good Lord preserve me from vanity, and from seeking applause for my charity.

Not unto me, but unto Thee, O God, be the thanks, and praise, and glory.

The merits of the poor is not to be the rule of our charity. God himself maketh his sun to shine upon the evil and the good.

If we would but moderate our vanity; we should always have enough for charity.

Send thy blessing upon my substance, and continue to me a willing mind to help such as have need according to my ability.

Good advice, and devout petitions, should accompany our charity.

O God, who knowest the necessities

ties of all thy creatures, give thy poor the spiritual graces they stand in need of.

Support thy poor members, O Jesu, under all their difficulties, and sanctify their bodily wants to the salvation of their souls.

May thy poor, O Lord, engage Thee, by a life of resignation and piety, to make them amends in the next world for what they want in this.

Let thy poor have a particular share of thy grace and mercy, whatever else thou deniest them; and may their wants here, help to increase their happiness hereafter.

Lord, grant, that they may bear their poor estate with patience and resignation, and that we may one day meet in the Paradise of God.

Jesus Christ is continually humbled in his members; some are poor,
in

in prison, sick, naked, hungry, &c. Let me, O Lord, see and help Thee in all these objects.

A man that has faith will be glad to discharge himself of some part of the burthen of temporal goods, in order to secure those that are eternal; and to be in some measure the preserver of his brethren.

1 Cor. xiii. 3. *And though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing.*

If external acts of charity do not proceed from charity, that is, from a love of God, and of our neighbour for his sake, they are as nothing in the sight of God. My God, pour into my heart this most excellent gift of charity, the very bond of peace and of all virtue.

Gal.

Gal. vi. 10. *Let us do good unto all men.*

He who seeks for Jesus Christ in his poor, in order to relieve and assist them, will not be too solicitous to find any other merit in them than that of Jesus Christ.

For our earthly things, O Lord, give us heavenly; for temporal, eternal.

Luke iii. 11. *He that hath two coats, let him impart to him that hath none.*

That is, let him that hath plenty, and to spare, of the necessaries of life, let him give to him that wants.

The proportion of charity, appointed by God himself to his own people, for the relief of the poor, was every year a thirtieth part of all their income, or a tenth every third year.

This

This was the Jew's proportion. He that came short of this was a breaker of the law, and without repentance and restitution, had no hopes of pardon.

The Christian's proportion ought to be greater, as his hopes and reward will be greater.

We should, in all our charities, direct our eye towards Christ in his members; it is this which heightens the smallest gifts. Men reward what is done on human motives; God, such as are done for his sake.

He that for his good actions expects the applause of men, runs the hazard of losing the reward of God.

The poor are, as it were, the receivers of the rights and dues belonging unto God; we must have a care of defrauding them.

Psa. cxii. 5. *A good (a charitable) man will guide his affairs with dis-*

cretion; that is, he will cut off, and retrench all needless expences in apparel, diet, diversions, &c. that he may give to him that needeth.

Let your alms be in secret as much as may be.

Charity; or, the Love of God and our Neighbour.

It is but the first essay of charity to give alms.

Whoever shews mercy to men will certainly receive mercy from God.

1 John iii. 15. *Whosoever hateth his brother is a murderer.*

A man has already killed him in his heart, whose life is grievous to him, and at whose death he would rejoice.

—14. *He that loveth not his brother, abideth in death.*

Can

Can we believe that it is God that faith this, and delay one moment to be reconciled?

It is not enough to love our brethren; we must love them upon a principle of faith, in the name, for the sake, and as members of Jesus Christ.

Luke vi. 37. *Forgive and it shall be forgiven you.*

Give me, O my God, an heart full of Christian meekness and charity, that I may willingly forget the evil I have received, and be always disposed to do good to others.

We love our neighbour after a Christian manner, when we love him for God's sake; and for God's sake do him good.

Hospi-

Hospitality.

Hospitality consists chiefly in providing a sober and suitable refreshment, for such as are in want, and for such as come to visit us.

THE

THE LITANY.

O God the Father of Heaven;
have mercy upon me, keep, and
defend me.

O God the Son, Redeemer of the
world; have mercy upon me, save,
and deliver me.

O God the Holy Ghost; have
mercy upon me, strengthen and
comfort me.

Remember not, Lord, mine of-
fences, nor the offences of my fore-
fathers; neither take Thou ven-
geance of our sins: Spare us, good
Lord, spare thy people, whom Thou
hast redeemed with thy most preci-
ous blood, and be not angry with
us for ever.

From thy wrath and heavy indig-
nation; from the guilt and burden
of my sins; from the dreadful sen-
tence of the last judgment;

Good Lord, deliver me.

From

From the sting and terrors of
conscience; from impatience, dis-
trust, and despair; from extremity
of sickness and pain, which may
withdraw my mind from God;

Good Lord, deliver me.

From the bitter pangs of eternal
death; from the gates of hell;
from the powers of darkness; and
from the illusions of Satan;

Good Lord, deliver me.

By thy manifold and great mer-
cies; by thy manifold and great
merits; by thine agony and bloody
sweat; by thy bitter cross and pas-
sion; by thy mighty resurrection;
by thy glorious ascension, and most
acceptable intercession; and by the
graces of the Holy Ghost;

Good Lord, deliver me.

For the glory of thy name; for
thy loving mercy and truth's sake;

Good Lord, deliver me.

In

In my last and greatest need; in the hour of death; and in the day of judgment;—*Good Lord, deliver me.*

As Thou hast delivered all thy Saints and servants which called upon Thee in their extremity;

Good Lord, deliver me;—and receive my soul for thy mercy's sake.

Be merciful unto me, and forgive me all my sins, which, by the malice of the devil, or by my own frailty, I have at any time of my life committed against Thee.

Lay not to my charge, what in the lust of the eye, the pride of life or vanity, I have committed against Thee.

Lay not to my charge, what by an angry spirit, by vain and idle words, by foolish jesting, I have committed against Thee.

Make me partaker of all thy mercies and promises in Christ Jesus.

Vouch-

Vouchsafe my soul a place of rest in the Paradise of God, with all thy blessed Saints; and my body a part in the blessed resurrection.

O Lord God, Lamb of God, that takest away the sins of the world;

Have mercy upon me.

Thou that takest away the sins of the world;

Grant me thy peace.

Thou that fittest at the right hand of God;

Have mercy upon me.

Have mercy upon me, and receive my prayer; even the prayer which Thou hast taught me:—

Our Father, which art in Heaven, &c.

O Lord, deal not with me after my sins; neither reward me after mine iniquities.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desires of such as be sorrowful; mercifully assist my prayers
ers

ers which I make before Thee—at such times especially as I am preparing for death and for eternity. And, O Lord, graciously hear me, that those evils, those illusions, and assaults, which my great enemy worketh against me, may be brought to naught, and by the providence of thy goodness they may be dispersed; that thy servant, being delivered from all temptations, may give thanks to Thee, with thy Holy Church, to all eternity. *Amen.*

Let us endeavour, by a timely repentance, to prevent the reproaches which otherwise our consciences will cast upon us at the hour of death.

The Support of a Penitent at the Hour of Death.

John iii. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

I John

I John ii. 1. *We have an Advocate with the Father Jesus Christ the righteous,—who came into the world to save sinners,—who died for us when we were his enemies, that he might offer us unto God.*

It is our Judge himself who hath assured us, that *all sins shall be forgiven unto the sons of men.*

EJACULATIONS.

TAKE from me all evil imaginations,—all impurity of thought,—all inclinations to lust,—all envy, pride, and hypocrisy,—all falsehood, deceit, and an irregular life,—all covetousness, vain-glory, and sloth,—all malice, anger, and wrath,—all remembrance of injuries,—every thing that is contrary to thy will, O Most Holy God!

Love

Love of God, &c.

Bless me, O God, with the love of Thee, and of my neighbour. Give me peace of conscience, the command of my affections; and for the rest, *Thy will be done!*

O King of Peace, give us thy peace, keep us in love and charity!

Make thyself, O God, the absolute master of my heart!

They that be whole need not a Physician. It belongs to Thee, O Sovereign Physician, to make us sensible of our maladies, and to make us go to Thee for help. O say unto my soul this word of salvation, *Behold, thou art made whole!*

Without me ye can do nothing.—Miserable indeed is he who pretends to walk without Thee. O give me light to see, an heart to close with,
and

and a power to do thy will. From thy Spirit I hope to receive these graces.

John xii. 26. *If any man serve me, let him follow me; and him will my Father honor.*

Let me never flatter myself that I serve Thee, my Saviour, unless I follow thy example at the expence of every thing I love or fear besides. O keep my heart fixed upon that *honor* which God has prepared for those that follow Thee.

O Divine Spirit, render me worthy of thy presence and consolation.

Fill my heart with an holy dread of thy judgments.

Give me a true sense and knowledge of the danger and the evil of sin; and may I, with a prudent moderation only, be concerned for temporal things.

Jesus

Jesus Christ is always in his temple, and near you (if your soul is fit for him to dwell in;) to Him apply on all occasions:——

As your *Master*; for grace to study, to love, and to follow his instructions. He requires nothing but what he first practised himself.

As your *Lord*; that you may love and serve him faithfully, and fulfil all his commands.

As your *Pattern*; that you may follow his example, and imitate his virtues.

As your *Saviour*; that he may be your refuge and confidence, your strength and support, your peace and consolation, your Saviour now and at the hour of death.

As your *King*; that he may give laws to your soul, and that you may surrender yourself to his commands;

mands; and never rebel, or resist his authority.

As your *Shepherd*. Keep me in thy flock by thy almighty grace. I am one of the lost sheep which Thou camest to seek. Take me under thy care, and restore me to thy fold. Increase thy flock for the honor of thy name.

Wilful Sin. Let me rather chuse to die, than to sin against my conscience.

Penitent. I am ashamed to come before Thee, but I must come, or perish. I know that Thou art angry with me for my sins, but I know too that Thou pitiest me, or why do I yet live? Make me full of sorrow for my sin, and full of hopes of thy mercy and pardon. Look upon the infirmities of thy servant, and consider his weakness. Sensible of my own sad condition, weak
and

and miserable, sinful and ignorant, liable to eternal death, I prostrate myself before Thee, imploring thy help and pardon.

Gracious God, never abandon me to the opposition I shall at any time make to thy grace.

Blessed be God, that he has so often prevented me, and not left me to the desires of my own heart.

Put a stop to the torrent of wickedness and profaneness which carries all before it.

I confess my sins to Thee, O God; do Thou hide them from all the world.

Eternity. Lord imprint upon my heart a lively idea of eternity, that the sorrowful passages of this life, which are so uneasy and frightful to nature, may vanish, or be borne with patience.

Example.

Example. Pardon my sin; and forgive all such as have been misled by any evil example of mine.

Matth. v. 48. *Be ye perfect, even as your Father which is in Heaven is perfect.*

O divine repairer of our corrupt nature, may thy all-powerful grace make me as perfect as Thou hast commanded me to be.

Holiness. O God, who hast called me to holiness, give me a firm faith in thy power, through our Lord Jesus Christ, that by his assistance I may get the mastery over all my sins and corruptions; that I may be redeemed from all iniquity; that I may be holy, as He who has called me is holy.

Possess my soul with an earnest desire of pleasing Thee, and with a fear of offending Thee.

Let

Let me be ever ready to forgive injuries, and backward to offer any.

Give me, O Lord, faith and patience, that I may neither murmur at thy appointments, nor be angry against the instruments of thy justice.

Deliver me from the errors and vices of the age I live in; from infidelity, wicked principles, from profaneness, heresies, and schism.

I most heartily thank Thee, O God, for thy perpetual care of me, for all thy mercies bestowed upon me, for the blessings of nature and of grace.

Grant, O God, that I may never receive thy grace in vain, but that I may live like one who believes and hopes for the joys of heaven.

Let me ever be sorry for my sins, thankful for thy blessings, fear thy

M

judg-

judgments, love thy mercies, remember thy presence.

Give me an humble mind, a godly fear, and a quiet conscience.

Weaken, O Lord, the power of Satan in this place, and the tyranny of his ministers.

In time of Pestilence or Danger.
Set thy saving mark upon our houses, and give order to the destroyer not to hurt us.

John xvi. 23. *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*

Upon this promise, Blessed Lord, I depend; beseeching Thee, O heavenly Father, for thy dear Son's sake, to give me the graces I most stand in need of,

After Prayers. Vouchsafe us those graces and blessings which Thou knowest

knowest to be needful for us, notwithstanding our great unworthiness.

Riches. Shut my heart, O Lord, against the love of worldly riches, lest I betray Thee as Judas did.

May thy Holy Spirit, O God, fill my heart, that it may appear in all my words and actions, that I am governed by it.

Luke x. 33. *And when he saw him, he had compassion on him.*

O Jesus, the true Samaritan, look upon the wounds which sin hath caused in my soul, and have compassion on me.

May I always resign my will and my desires to him who knows what is good for us, better than we ourselves do.

Holy Scriptures. Give me, O God, a sincere love for the truths of the gospel, a teachable heart, and an obedient will.

Perseverance. Finish, O my God, the work of mercy and conversion, which Thou hast begun in me.

Save, O Lord Jesus, a soul which Thou hast redeemed by thy blood.

There is no merit in me, O God, to attract thy mercy and goodness, but only my great misery and blindness. May I make a suitable return by an holy life.

According to the greatness of thy goodness, and the multitude of thy mercies, look upon me.

Sanctify my soul and body with thy heavenly blessings, that they may be made thy holy habitation, and that nothing may be found in
me,

me, that may offend the eyes of thy Majesty.

Protect and keep me in the midst of the dangers of this corrupt world; and by thy light and grace direct me in the way to everlasting life, through Jesus Christ.

Morning. I laid me down and slept, and rose again, for the Lord sustained me. Blessed be the name of the Lord.

Raise me up, O Lord, at the last day, to life and happiness everlasting.

Blessed be the Lord for his mercies renewed unto me every morning.

O that my eyes may ever be fixed upon the example that our Blessed Lord hath left us, and that I may daily endeavour to follow him.

Amen.

i Cor. vii. 35. *Attend upon the Lord without distraction.*

O Holy Spirit of grace, help my infirmities, that I may fix my thoughts upon my duty; and that I may serve Thee with all my heart and mind.

That I may never give way to wandering thoughts, but watch against them continually.

Look upon me, O Lord, and pity me; make me, and let me be thine by the choice of my will.

Make me serious and thoughtful at all times, that I may not fail being so when I attend upon God.

Let not my heart, O God, be inclined to any evil thing. Keep me, O God, from every thing that may displease Thee. O make me wise unto salvation.

Phil.

Phil. iv. 13. *I can do all things through Christ, which strengtheneth me.*

O that I may never forfeit this power by presumption or want of faith.

John xx. 28. *Thomas said, My Lord and my God.*

Thou art indeed, O Jesus, my Lord, for Thou hast redeemed me by thy precious blood; Thou art my God, for I am dedicated to Thee, and sanctified by thy spirit.

Acts ii. 44. *And all that believed were together, and had all things common.*

May God grant, that as we are all members of the same body, have one and the same Father, the same Saviour, the same Spirit, and hope to meet in the same paradise; that
we

we may live in unity and godly love, and be charitable according to our ability.

The good Lord grant, that in the day of Chrif I may rejoyce that I have not run in vain, nor laboured in vain.



F I N I S.

